

# METHODIST REVIEW

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## ART. I.—“THE RING AND THE BOOK”: ITS ORGANIZING IDEA

THE central theme of “The Ring and the Book” is the sacredness of Love and Marriage. This theme is not patent, but latent; not explicitly declared, but implicitly contained in this rare and splendid product of genius. It is the organizing idea of the vast and wide-ranging poem—

The straight backbone—thought

—through what many have felt was not only a “crooked” speech, but a welter of disconnected musings. It is not strange that so many readers of Browning’s greatest poem should have failed to catch the main theme. The work is vast. It is a classic. Its movement is complicated, and the range over which the poet travels is so ample that it should not occasion surprise if many lose their way. Like music and architecture, such a stupendous work of literature as “The Ring and the Book” must be patiently studied if it would be understood and appreciated. How many in a popular assembly grasp the true *motif* of compositions by Handel or Beethoven when first heard? What amateur traveler in Europe enters fully into the significance of the various parts of the vast cathedrals which have been thrown up against the sky in those older civilizations? Had the musician no central theme? Did the architect build without an organizing idea to which every

arch and tower, every statue and even the gargoyles lent their own peculiar suggestions? One of the most discriminating commentators on the works of Browning is Mr. James Thompson, and he has compared this great work of English verse to a cathedral. "For here truly," he writes, "we find the soaring towers and pinnacles, the multitudinous niches with their statues, the innumerable intricate traceries, the gargoyles wildly grotesque; and within, the many-colored light through the stained windows, with the red and purple of blood predominant, the long, pillared, echoing aisles, the altar with its piteous crucifix and altar-piece of The Last Judgment, the organ and choir pealing their *Miserere* and *De Profundis* and *In Excelsis Deo*, the side chapels and confessionals, the fantastic wood carvings, the tombs with effigies sculptured supine; and beneath, yet another chapel, as of death, and the solemn sepulchral crypts. The counterparts of all these, I dare affirm, may veritably be found in this immense and complicated structure whose foundations are so deep and whose crests are so lofty." For the very reason that this particular poem is "immense and complicated" it must be true that it did not lie in the mind of the author "without form and void," but was fashioned in an orderly manner from prologue and solemn invocation to Guido's wild cry as the executioner approached—

. . . Life is all!

I was just stark mad—let the madman live  
 Pressed by as many chains as you please pile!  
 Don't open! Hold me from them! I am yours,  
 I am the Granduke's—no, I am the Pope's!  
 Abate—Cardinal—Christ—Maria—God, . . .  
 Pomplia, will you let them murder me?

This theme has been treated by workers in the world's best prose and verse from the time men first put pen to paper, but in no language was there an adequate treatment. As incidental to great Greek and Roman works of literature, some consideration had been given to Love and Marriage, but nowhere did Browning find the field covered. Only in the brief poem entitled "Aylmer's Field," by his contemporary, Lord Tennyson, has the profanation of pure love been formally attempted by a first-rate poet. It may



fairly be presumed that this production was not known to our author, and, had it been known, it was so brief and its range so narrow that Browning would not see in it such occupation of the field he had in mind as would in any way preclude the completion of his project. Long brooding over this poem leaves the impression clear and distinct that Browning regarded it as the work into which he had put his utmost power. He girds up the loins of his mind for its creation as for that of none of his other immortal productions. No common theme lured him to so masterful an effort. All his powers were challenged by the vast and fundamentally important task to which he had addressed himself. After reading "the old yellow book" which contained in quaint, old-time Roman-law pleadings and counter pleadings the story of the murder trial of Count Guido Franceschini for the crime of having stabbed his beautiful young wife, Pompilia, with twenty-two dagger wounds, and brutally putting to death her innocent foster-parents, Violante and Pietro, which old and time-stained relic he had bought for a trifle in a second-hand shop in Florence, he saw before him and ready to his hand the outlines of a plot so fascinating and so complete as to stir all his creative instincts to their highest exercise. Hear him:

Thence bit by bit I dug  
The lingot truth that memorable day,  
Assayed and knew my piecemeal gain was gold.

I fused my live soul and that inert stuff  
Before attempting smithcraft.

The life in me abolished the death of things,  
Deep calling unto deep: as then and there  
Acted itself over again once more  
The tragic piece.

A spirit laughs and leaps through every limb,  
And lights my eye, and lifts me by the hair,  
Letting me have my way with these.

Were there need for further preliminary proof that Browning was conscious of having put his hand to a great task, and to the particular task of putting into an imperishable art form an adequate

treatment of a theme that vitally concerns, and must concern, humanity in all lands and all ages while human hearts and human homes are factors in social and religious affairs of communities and nations, we should find it in the man himself, in his own idyllic love-marriage, and then in the solemn and lofty Invocation addressed to his sainted wife. Browning was a clean-minded man. He had enjoyed the priceless advantage of being born "all of love" in a home founded upon the highest ideals of mutual love between husband and wife. His mother was a woman of unusual natural refinement and wholesome piety. His father was more than a high-class merchant of the old school—he was a scholar of the finest tastes and a lover to the end of a sunny married life. Bred in such an atmosphere of affection, the lad grew to a clean manhood, in love with goodness in all forms, and sensitive to all suspicion of stain or pollution in sex relationship. His studies of society and the church were serious and profound. The evils of his age smote him hard, and he girded at them all in turn with a keen blade. Satire, logic, Scripture, history, and burning denunciation were at command, and his growing army of readers expected him to strike out boldly against every wrong that ate into the pure metal of domestic, social, or religious life. Given Robert Browning, therefore, and the evils of marriage for sordid and unholy ends, and some such deliverance as "The Ring and the Book" was to have been expected. And adding a marriage for love with the frail but gifted Elizabeth Barrett—a love so intense and pure and a married life so like an idyll that was lived out in domestic perfection before their most intelligent and intimate circle of friends—it will be seen that he would be driven to use the theme; to treat of the damnable sin of thwarting the trembling motions of holy human love by "weaving coarse webs" of convention and worldly advantage to snare wives and husbands for children, when God meant that they should have liberty to found homes upon God-given love of heart for heart. He saw that such marriages are the only guarantee of the home. And when a blow is struck at that divine institution which we call the home, it is a blow that makes society tremble through all its frame. In the thought of God the home is the fountain of the race. Within this

sacred inclosure, fenced from pollution by the provisions of Sinai and the whole moral law, men and women are to really live and children are to be born; and here, in this home, they are to be fashioned for their places in the complicated fabric of society and fitted to be true sons and daughters of the Almighty, doing his royal bidding in all lands until the kingdom of righteousness is fully set up and the kingdoms of this world have become in very deed the kingdoms of our Lord and of his Christ. Befoul this fountain, and moral sickness and political death follow wherever its streams flow forth. Keep this fountain pure, and generations of youth shall follow similar generations to the whole and rounded redemption of the race. Legislation can do much. Reform movements sweep across the face of society, clearing away moral miasmas and making clean the institutions of our common life. Religion, in its activities in church and Sunday school, works at the heart of the social problems upon the solution of which the continuance of civilized society depends. But not one nor all of these can do the work of the home. To the last generation of man upon earth the home will remain the fundamental training school of the men and women who make our world. Marriage is the corner stone of the home, and love is the selective agent by which this corner stone is chosen, rolled into place and held there, though the rains descend, and the floods come, and the winds beat upon the home that is based thereon. Tennyson has put our thought in form for men to frame in their memories when he says, in "The Princess":

Then comes the statelier Eden back to men;  
Then reign the world's great bridals, chaste and calm;  
Then springs the crowning race of humankind.

For this service which he would fain render the world Browning craves the aid of her whom he had "loved and lost awhile." She had inspired what was best in much of his poetry while she yet lived and worked, as fellow artist in the creative tasks of literary work in its highest ranges. Could she not yet stoop to hear the cry of his spirit? She who loved with such a pure passion could so interpret to him this high theme, and could so raise

what was low in him to the lofty conceptions of Love and Marriage which he would enshrine in verse. She had been

Not perfect, nay, but full of tender wants,  
No angel, but a dearer being, all dipt  
In angel instincts, breathing Paradise,  
Interpreter between the gods and men,  
Who looked all native to her place, and yet,  
On tiptoe seemed to touch upon a sphere  
Too gross to tread, and all male minds perforce  
Swayed to her from their orbits as they moved,  
And girdled her with music.

Filled with this thought, he, the tender husband-lover, pens the "Invocation," which is eloquent with memories of a wedded life of pure bliss. Every line of this "Invocation" is instinct with the argument of the poem:

O, lyric Love, half angel and half bird,  
And all a wonder and a wild desire—  
Boldest of hearts that ever braved the sun,  
Took sanctuary within the holier blue,  
And sang a kindred soul out to his face.

This is the same voice: can thy soul know change?  
Hail, then, and hearken from the realms of help!  
Never may I commence my song, my due  
To God who best taught song by gift of thee,  
Except with bent head and beseeching hand—  
That still, despite the distance and the dark,  
What was again may be; some interchange  
Of grace, some splendor once thy very thought,  
Some benediction anciently thy smile.  
Never conclude, but, raising hand and head  
Thither where eyes, that cannot reach, yet yearn  
For all hope, all sustainment, all reward,  
Their utmost up and on—so blessing back  
In those thy realms of help, that heaven thy home,  
Some whiteness which, I judge, thy face makes proud,  
Some wanness where, I think, thy foot may fall!

As the long and intensely dramatic story unfolds all its sinuous windings, and the plot lies fully bared to our vision, we see that here, as everywhere in the works of this master of verse, we are not treated to platitudes—the unpardonable sin of literature.

He deals with his materials in his own masterful fashion. He depends for the clinching of his case upon negations rather than affirmations. He proves what marriage should be by showing what it was not in the particular case of Pompilia, "the chattel that had caused a crime," and Guido, the principal criminal. Incidentally we are treated to a vista of possible love so enticingly beautiful and so compelling in its allurements that the work is finally laid down with the plot of an ideal love story forming in our minds. Never before in any tongue have mean and commercial ideals of Love and Marriage been so adequately thrown upon a literary canvas. All the petty intriguing and bargaining for the hand of a wealthy heiress by a broken-down member of the nobility is here. The title-hunting mamma with daughters to trade for titles or positions is drawn to the life. Every move in the deep game of matrimony as it is played by those worldly wise begetters of offspring

Who set their daughters forth  
Here in the woman-markets of the West  
Where our Caucasians let themselves be sold,

is fully illustrated. At least seven times over does Browning make you hear the story of the steps leading up to the unholy marriage of Pompilia, and each version is original. In all of these delineations of motive, condemnation for this kind of man-made substitute for God's way of home-founding is made cumulative. Before the last delineation, that by the Pope, has been completed, any healthy-minded man or woman who has sympathetically gone over all those that preceded will have been ashamed and indignant at the motives laid bare in the souls of the parties who arranged the marriage of convenience and worldly advantage. By contrast rather than by direct and positive argument does the author make his case. By showing blackness he would make us to fall in love with whiteness. By showing sin in its native ugliness and shame he would instill into us a horror of it and a deep and reverent love of marital righteousness and goodness. He would have us rise from the perusal of this seven-times-repeated description of the wrong way to proceed in founding a

home with the settled conviction that "Marriage is an honorable estate, instituted in the time of man's innocency, signifying unto us the mystical union between Christ and his church," and that, being such an institution, "it is not to be entered into unadvisedly, but reverently, discreetly, and in the fear of God."

It will be necessary to let some of the parties put their own views of the matter before us if we are to feel the full force of the opening claim that the central theme of the poem is the sacredness of love and marriage. And at every step it is to be remembered that Browning elected the use of the negative method, concretizing his argument in a particular marriage in a particular way, and that he runs his concrete, so to speak, in at least seven different molds that its strength under different tests may be fully proven. Count Guido Franceschini is an old and broken-down hanger-on at the court of "Rome's most productive plant—a Cardinal." He is hawk-nosed, bush-bearded, and undersized. His palace at Arezzo is tumbling about his ears, and years are coming on apace. A younger brother has become a favorite in the church, is a full priest,

A bishop in the bud, and now  
A canon full-blown so far.

This younger brother is annoyed that Guido has not made a financial success of life, and sees no way for him out of the mire of poverty unless the Count should find a wife with a purse of ample proportions. This scheming priest gains the consent of Guido, and insists that the case be left in his hands. He says to his titled older brother,

'Tis I, this time, that supervise your lead.  
Priests play with women, maids, wives, mothers—why?  
These play with men and take them off our hands.

A woman in his acquaintance is sought, and she tells the sly priest of easy-going Violante and of the hard-bitted old husband, Pietro, and, what is most important of all, of the comfortable dowry which the child-wife would bring to a husband. Straightway he is at the home of Violante. After an ingratiating opening, he begins:

Guido was home-sick, yearned for the old sights  
And usual faces—fain would settle himself  
And have his patron's bounty when it fell  
Irrigate far rather than deluge near.



All too plain, he pined  
 Amid Rome's pomp and glare—  
 He must find straightway, woo and, haply, win  
 And bear away triumphant back, some wife.

We want no name and fame—having our own:  
 No worldly aggrandizement—such we fly!  
 But if some wonder of a woman's heart  
 Were yet untainted on this grimy earth,  
 Tender and true—tradition tells of such—  
 Prepared to pant in time and tune with ours—  
 If some good girl (a girl, since she must take  
 The new bent, live new life, adopt new modes),  
 Not wealthy (Guido for his rank was poor),  
 But with whatever dowry came to hand—  
 There were the lady-love predestinate!  
 And somehow the Abate's guardian eye—  
 Scintillant, rutilant, fraternal fire—  
 Roving round every way had seized the prize  
 —The instinct of us, we, the spirituality!  
 Come, cards on table; was it true or false  
 That here—here in this very tenement—  
 Yea, Via Vittoria did a marvel hide,  
 Lilly of a maiden, white with intact leaf  
 Guessed thro' the sheath that saved it from the sun?

A wife worth Guido's house and hand and heart?  
 He came to see; had spoken, he could no less—  
 If harm were—well, the matter was off his mind.

Then with a great air did he kiss, devout,  
 Violante's hand, and raise up his whole height  
 (A certain purple gleam about the black)  
 And go forth grandly—as if the Pope came next!

Another version of this initial interview is given by Tertium  
 Quid in a smashing\*summary as follows:

The straight backbone—thought of the crooked speech  
 Were just—"I, Guido, truck my name and rank  
 For so much money and youth and female charms.  
 We, Pietro and Violante, give our child  
 And wealth to you for a rise i' the world thereby."

Each did give and did take the thing designed,  
 The rank on this side and the cash on that—  
 Attained the object of the traffic, so.

One's breath comes faster as poor Pompilia's fate is considered. A child in everything but mere stature and that early ripeness common in southern Italy, her sacred rights were ruthlessly ignored in this base and bestial transaction. She knew no whit of the meaning of it all. She says, in her dying statement:

Well, I saw no more sense in what she said  
Than a lamb does in people clipping wool;  
Only lay down and let myself be clipped.

All the sturdy good sense of stout-hearted old Pietro was in rebellion against this selling of their child for a title, and Violante outwits him by a clandestine marriage agreed upon with this same wily priest-brother. The wedding scene is everything that it should not be. It is held in a gloomy church, mid-afternoon of a chill winter day in Rome. The day was dark and cold and dreary, as befitted the dark deed that was being enacted in its slow-dragging hours. Muffled and veiled, Violante and Pompilia go in great secrecy to the church. There is a hurried service, all in the church of God, and all by the connivance of men set apart as ministrants in Christ's stead at the altars of the Lord of holiness and righteousness. Hear Pompilia's account of this ghastly wedding:

However, I was hurried through a storm,  
Next dark eve of December's dearest day—  
How it rained!—through our street and the Lion's mouth.  
And the bit of Corso—cloaked round, covered close,  
I was like something strange or contraband—  
Into blank San Lorenzo, up the aisle,  
My mother keeping hold of me so tight  
I fancied we were come to see a corpse  
Before the altar which she pulled me toward.  
There we found waiting an unpleasant priest  
Who proved the brother, not our parish friend,  
But one with mischief-making mouth and eye,  
Paul, whom I know since to my cost! And then  
I heard the heavy church door lock out help  
Behind us; for the customary warmth,  
Two tapers shivered on the altar. "Quick!  
Lose no time!" cried the priest. And straightway down  
From . . . what's behind the altar where he hid—  
Hawk-nose and yellowness and bush and all,  
Stepped Guido, caught my hand, and there was I

O' the chancel, and the priest had opened book,  
Read here and there, made me say that and this,  
And after told me I was now a wife,  
Honored indeed, since Christ thus weds the church,  
And therefore turned he water into wine,  
To show that I should obey my spouse like Christ.  
Then the two slipped aside and talked apart,  
And I, silent and scared, got down again  
And joined my mother, who was weeping now.

At her broidery frame, a few days later, the child, who had not breathed a word of the experience of that chill evening, not in the least comprehending what it had all meant, heard loud voices in the room below.

. . . In I ran to see.

There stood the very Guido and the priest  
With sly face—formal, but nowise afraid—  
While Pietro seemed all red and angry, scarce  
Able to stutter out his wrath in words;  
And this it was that made my mother sob,  
As he reproached her—"You have murdered us,  
Me and yourself and this our child beside."

Guido insists upon his wedded rights. The fox-faced priest witnesses to the validity of the marriage and counsels Pietro to make the best of what cannot be prevented.

Then I began to half surmise the truth;  
Something had happened, low, mean, underhand,  
False, and my mother was to blame, and I  
To pity, whom all spoke of, none addressed;  
I was the chattel that had caused a crime.  
I stood mute—those who had tangled must untie  
The embroilment. Pietro cried, "Withdraw, my child!  
She is not helpful to the sacrifice  
At this stage. Do you want the victim by  
While you discuss the value of her blood?  
For her sake I consent to hear you *talk*.  
Go, child, and pray God help the *innocent*."

Violante's wiles had triumphed.

With an angler's mercy for the bait,  
Her minnow was set wriggling on its barb  
And tossed to mid midstream; which means this grown girl,  
With the great eyes and bounty of black hair  
And first crisp youth that tempts a jaded taste,  
Was whisked in the way of a certain man who snapped!

The portrayal of the agonies of body and mind and spirit which were entailed by this wretched barter called marriage is a climax in the argument. One is filled with awe as the furnace of her suffering is stoked hotter and yet hotter. In a way not possible to be set forth within the limits of this article, Guido did not secure the financial advantage hoped for by the union. Then all the sluices of his cruelty were opened, and Pompilia was made to bear abuse in a thousand forms in the hope that she would be goaded to a suicidal or a scandalous ending of the tragedy. The good young priest, Giuseppe Caponsacchi, helps her to escape to Rome, where her child is born, and the husband, accusing her of unfaithfulness, takes "four wretched lumps of life" from his vineyard force and kills her and her foster parents in a wild fury of disappointed greed and hate born of a marriage that was a lie at its every step. Of the suffering of that four-year period Browning writes as only one would write who was making a case. The arraignment is a terrible one. Over and over, from the lips of different parties who had been near to or more remote from the center of this domestic storm, we have all phases of the anguish through which this innocent young wife passed told with all the force of a cumulative indictment. Guido abused her with words, charging her with all the evil intentions that could be harbored by the most depraved of womankind. He bullied, and threatened to kill with sword or dagger or poison. He burned with jealousy or affected the temper to infuriate the one who had balked his greed of its prey. Entitled to all gentleness and all courtesy, she was made to feel the whips of a relentless and cowardly domestic persecution. The old Pope says, in his review of the appeal from sentence of death pronounced in the secular courts upon Guido and his four companions in bloodshed,

Hence a plan for so plaguing, body and soul,  
His wife, so putting day by day, hour by hour,  
The untried torture to the untouched place,  
As must precipitate an end foreseen,  
Goad her into some plain revolt, most like  
Plunge upon patent suicidal shame.

Of her suffering she says:

. . . t'was by step and step  
 It got to grow so terrible and strange,  
 These strange woes stole on tiptoe, as it were,  
 Into my neighborhood and privacy,  
 Sat down where I sat, laid them where I lay,  
 And I was found familiarized with fear.

. . . his face threw fire at mine,  
 He laid a hand on me that burned all peace,  
 All joy, all hope, and, last, all fear away,  
 Dipping the bough of life—so pleasant once—  
 In fire which shriveled leaf and bud alike.

Hear the aged Pope as he sits alone, in a late winter afternoon,  
 poring over the pleadings in this appeal from the government  
 tribunal to the Papacy, for the reason, forsooth, that Guido had  
 taken one or two of the lower orders leading to the priesthood, or,  
 as one of the parties puts it,

. . . he clipped  
 His top hair, and thus far affected Christ.

In the conclusion of this monologue is the final climax of the  
 argument which Browning has been putting into concrete form  
 through all the mazes of this great poem:

For I find this black mark impinge the man,  
 That he believes in just the vile of life.

See this habitual creed exemplified  
 Most in the last deliberate act; as last  
 So, very sum and substance of the soul  
 Of him that planned and leaves one perfect piece,  
 The sin brought under jurisdiction now,  
 Even the marriage of the man: this act  
 I sever from his life as sample, show  
 For Guido's self, intend to test him by,  
 As, from a cup filled fairly at the fount.  
 He purposes this marriage, I remark,  
 On no one motive that should prompt thereto—  
 Farthest, by consequence, from ends alleged  
 Appropriate to the action; so they were:  
 The best, he knew, and feigned; the worst he took.  
 Not one permissible impulse moves the man  
 From the mere liking of the eye and ear

To the true longing of the heart that loves;  
 No trace of these; but all to instigate  
 Is what sinks man past level of the brute—  
 Whose appetite, if brutish, is a truth.  
 All is lust for money: to get gold,  
 Why, lie, rob—if it must be, murder! Make  
 Body and soul wring gold out, lured within  
 The clutch of hate by love, the trap's pretense.

All this he bent mind how to bring about,  
 Put plain in act and life, as painted plain,  
 So have success, reach crown of earthly good,  
 In this particular enterprise of man,  
 By marriage—undertaken in God's face  
 With all those lies so opposite God's truth,  
 For end so other than man's end.

The pathos and power of this claim are best seen in the pure love that sprang up between Caponsacchi and Pompilia and noting how human conventions barred the way to the natural and divinely intended ending of such pure love had Pompilia lived. On the side of the priest rose up the unnatural and man-made abomination known as enforced celibacy—a masterpiece of the Prince of this world. He was a sworn priest. As such he was debarred from the delight of love and the large usefulness and sweet enjoyment which would have followed marriage with a nature as strong and well poised as that of Pompilia. As he contemplated the bare possibility of a life so companioned there was wrung from him the cry,

O great, just, good God! Miserable me!

And Pompilia, the dying child-wife of a man who had no right in her that had come to him from any love they bore each other, cries,

... let men take, sift my thoughts  
 —Thoughts I throw like the flax for sun to bleach!  
 I did pray, do pray, in the prayer shall die,  
 "O to have Caponsacchi for my guide!"  
 Ever the face upturned to mine, the hand  
 Holding my hand across the world—a sense  
 That reads, as only such can read, the mark  
 God sets on woman, signifying so  
 She should—shall, peradventure—be divine.



Tell him—I know not wherefore the true word  
Should fade and fall unuttered at the last—  
It was the name of him I sprang to meet  
When came the knock, the summons, and the end.  
"My great heart, my strong hand are back again!"  
I would have sprung to these, beckoning across  
Murder and hell gigantic and distinct  
O' the threshold, posted to exclude me heaven!  
He is ordained to call and I to come!

So, let him wait God's instant men call years;  
Meantime hold hard by truth and his great soul,  
Do out the duty! Through such souls alone  
God stooping shows sufficient of his light  
For us 't the dark to rise by. And I rise.

In the white light of an affection which in God's merciful plan would have glorified two lives and lighted another family to his service on the earth, this imperishable classic comes to a pathetic but luminous ending. Its theme is made plain. It is the one adequate literary treatment of the divinity and sacredness of love and marriage.

*Howells Stuntz*

## ART. II.—THE KINGDOM

It is significant that the first petition of what we call the Lord's Prayer has to do with the coming of a kingdom—God's kingdom. It is also noteworthy that the place for the establishment of this kingdom is the earth. The ideal is in the heavenlies, but the realization of the ideal is on the earth. "Thy will be done in earth, as it is in heaven"—this is the petition Jesus taught his disciples to utter daily. And he taught it to them because it was uppermost in his thought. His mind moved in the circle of the Kingdom. He was always speaking about it—telling what it was, what it was not, what it was like. It is important that we have a fairly adequate understanding of what Jesus meant when he prayed for the coming of the Kingdom.

The Kingdom of God cannot be complete in an individual. The cross means more than that. Calvary does, indeed, mean the salvation of the individual, but let us devoutly thank our God that it also means infinitely more. Calvary and the Kingdom mean the redemption of the race and the purification of all the avenues and activities of the race. The coming of the Kingdom means that some day science and society, commerce, letters, and politics—the whole round circle of the world's life—shall be purified and uplifted, an offering acceptable and well-pleasing in the sight of God. It means that one day God's will is to be done on the earth as it is now done in heaven. If it does not, then our Lord's prayer is meaningless. It must mean that some time men will so conceive the ordinary vocations of farm and factory, mill and mine, office and store, home and society that they shall be means of grace, enriching the soul and enlarging the life. The business of the Christian and of the Christian church is not merely with individuals, but with individuals as they relate themselves to the Kingdom. The supreme purpose of Christianity is the inbringing and the establishing of the kingdom of God on the earth. To offer the petition and go our way without a practical program for its actual realization in the ordinary affairs of daily life is to stultify ourselves and confess hypocrisy and Pharisaism

after the New Testament type. All too frequently we have been content with emotional experiences. Some even seem to think that the inner experience is the only essential. Before the kingdom of God can truly come, however, the inner experience must be wrought into action and life.

Revivalism and the Kingdom. That revivalism has been largely depended upon for the establishment of the Kingdom cannot be questioned. By revivalism are here meant the mighty mass movements, either denominational or interdenominational, whereby spiritual forces have been brought to bear upon communities, and through which the spiritual motive and life of individuals and communities have been quickened, deepened, and carried over into the realm of individual and community practice. Nor can anyone deny the powerful influence of these movements as they relate to the Kingdom. The careful and candid student gladly acknowledges the power of revivalism to transform lives and uplift communities. As it has been in the past, so doubtless, under the right conditions and with proper leadership, it will be in the future. It is possible, however, to put too great dependence upon this method and to assign to it a power and influence altogether out of proportion to the permanent results. An Australian paper, in a comment upon the modern type of mass evangelism, has this to say :

It is necessary to be very frank about the whole subject of these gigantic missions. That they attract immense audiences of people is obvious to everybody. But it is equally obvious that the vast majority of the men and women who attend are already attached to Christian churches or Christian congregations. Nothing is more clear than this simple fact: that great evangelistic campaigns fail, to a large extent, to attract the real nonchurchgoers. The problem of the man in the street still remains unsolved.

An American paper, after quoting the above extract, continues:

That this putting of the case is fairly accurate in our day the experience of Christian workers in many places besides Australia has abundantly shown. At least this much is true: if the local churches and local Christian forces are not making a mighty effort to reach the nonchurch-going people with the gospel every day in the year, there is not much hope of the spasmodic and wholesale efforts of a great evangelistic occasion being specially successful in reaching them. The only trouble with the

revival, or the mission, or whatever we may call it, is that sometimes we expect it to do too much, and to relieve the church of her obligation to be evangelical every day in the year.

These quotations get close to the heart of this part of our problem. The chief merit and the supreme value of the great mission or revival (and this value is not to be lightly estimated) is to develop an atmosphere and create conditions in which it shall be easier for the local church to do the work that must be done for the bringing in of the Kingdom in the community to which it ministers. Let us by all means have the revival, the mission, but let us clearly understand its purpose, its power, and its limitations. Let us not assign to it a power or an influence it does not possess; let us not accept it as a substitute for the church or for the work of the church. The field for the revival or the mission is the church itself. The field for the church is the world outside its fellowship and indifferent to its spiritual ideals. The revival, with its massed Christianity, its glorious singing, its inspiring testimony, turns up the dry and hardened soil, creates a spiritual atmosphere, beats down barriers and removes mountains of prejudice and opposition; and when it is all over, the work that really needs to be done waits the wise, steady, regular, and courageous work of the local church. The revival in its very nature is occasional, special, and extraordinary, and has the virtue and defects of its nature. The real work has been done and always must be done through the channels of the regular, the daily, and the ordinary.

The Church and the Kingdom. One can but wonder at the persistency, not to say the obstinacy, of the church. Notwithstanding many burials at the hands of its enemies, it persists in living. Though often wounded in the house of its friends, it recovers itself and, on the stepping-stone of its apparent defeat, rises to levels of higher efficiency. It is not for naught that Paul speaks of it as "the church of the living God, the pillar and the ground of truth." The church is divinely ordained for bringing in the Kingdom. And a wise student of history will not fail to trace the power and influence of the church in the social, economic, and humanitarian ideals and institutions of the modern world.

The church, however, needs to think more highly of herself than in these days she does. She needs also to conceive her task more clearly and to grip it more concretely. The plan of Nehemiah in the rebuilding of the walls of Jerusalem is not antiquated. It is still the plan of wisdom and of efficient service—every one over against his own door. Every church should hold itself to a rigid accountability for the coming of the Kingdom into its particular territory. If the Kingdom has not come, who is to blame? The church too often depends upon the extraordinary, the special and the spectacular. It should depend upon itself; upon the efficiency of its constituted services and wisely planned methods of working. A business man expects daily, weekly, monthly, and yearly results. He has a plan. He knows whether he is advancing or not. Too many of our churches have no plan, or at best only a desultory one. What is needed is a sense of responsibility and a consciousness of divine empowerment equal to the emergency. When the churches depend less upon outside agencies and special times and seasons, and more upon their own divinely ordained and guaranteed powers, and especially when the ordinary and regular ministry and service is instinct with the presence and power of the living Christ, and when through these channels the Christ touch and life are put in contact with individual and communal need—then will the Kingdom come with increasing power.

*The Ministry and the Kingdom.* In this connection a word needs to be said regarding the ministry and the establishment of the Kingdom. Every Methodist preacher comes to his task and goes forth to his work with the consciousness of a divine call. In his ordination vows he confesses his confidence in a divine compulsion moving him to his office and work. "Woe is me if I preach not the gospel," sounds in his soul, and his spirit rejoices in the privilege of proclaiming the good news of Jesus Christ. He is called of God and ordained by the Spirit of God before he is ordained of men. The call of God, the ordination of the Holy Spirit, and the commission of the Methodist Episcopal Church combine to assure him of the unction and power essential to one who would be a good minister of Jesus Christ. It is to be regretted that a certain type of evangelism seems to disparage the

regular ministry. It is further to be regretted that some ministers have fallen into the habit of depreciating themselves and the spiritual efficiency of their regular work. The time has come for every minister in Methodism to recall his ordination vows and to remember that the enduement of power for successful evangelism is a part of his divine equipment. That our ministry possesses this power is unquestionable. That it is not exercised in fullness is undoubtedly true. Spiritual passion is still the heritage of the sons of Wesley. Well does Richard Watson Gilder illustrate and incite us to our privileges in his memorable ode to Wesley:

Let not that image fade  
Ever, O God! from out the minds of men  
Of him, Thy messenger and stainless priest,  
In a brute, sodden, and unfaithful time,  
Early and late, o'er land and sea, on-driven—  
In youth, in eager manhood, age extreme—  
Driven on forever, back and forth the world,  
By that divine, omnipotent desire,  
The hunger and the passion for men's souls!

For the coming of the Kingdom Methodist ministers need not the methods of the eighteenth or even of the nineteenth century. But we do need the sense of spiritual power that is born of spiritual passion. Not Wesley's method, but Wesley's spirit—the spirit of consecration and of culture; of courage and of religious initiative. With this spirit our ministers will take their rightful places as spiritual leaders in their respective communities. Under such leadership the local church will take on new life, and since life always organizes itself for effective ends, there will soon be found methods suited to the needs of the hour. Nothing is more pitiable than to see ministers, hat in hand, standing at the door of some high-priced evangelist beseeching him to come and undertake the work for the very doing of which the church is organized and the minister himself called, commissioned, and ordained. The imperative need of our day is a generation of men surcharged with spiritual confidence and spiritual self-respect; men who will feel that under God and through the agency of their churches they are abundantly able to give full proof of their ministry.

The Laity and the Kingdom. Methodism has always hon-



ored her lay membership. Her local preachers, exhorters, class leaders, stewards, and trustees have been men of character, wisdom, and spiritual power. In the early days many of the laity, both men and women, had evangelizing ability of the highest order. They felt a call to divine service and realized that they had a responsibility for the spiritual condition of their neighbors and friends. To-day the layman of Methodism has a prestige, power, and place higher than at any previous period of our history. He has equal place and rights in the high councils and on all the great boards of our church. We are in an era of lay gatherings and conventions with the special stress upon civic movements and large benevolent offerings. Well and good. We bid every such movement "Hail and Godspeed." But if the world is to be won to Christ in this or in any succeeding generation, it will not be won by proxy, nor yet by pouring great gifts into the treasury. Paul says they first "gave their own selves." What is needed to-day is the laity of Methodism giving itself in spiritual service. Once more the men and women who sit in the pews must realize that *they are the church*. If the Kingdom is to come, the parents in the home must realize a burden and responsibility for the spiritual nurture and training of the children. Neighbors must be interested in the spiritual condition and well-being of neighbors. Men and women in every rank and walk of life must be ready to speak with their associates on religious matters, and must be ready to urge the Christian way upon their fellows, enforcing that urging with a consistency that brooks no question. No revival will be more potent than a revival of specific, personal spiritual activity on the part of the laity of Methodism. The Brotherhood Movement is a sign of the times. Here is provided at the psychological moment an organization through which laymen can work for the moral and spiritual betterment of their fellow men. In close alliance with this is the Organized Adult Bible Class. Already approximately one hundred and fifty thousand Methodist men are enrolled in these classes. The Bible is the textbook. In the Bible are found the principles of individual, social, civic, and industrial righteousness. Through these new movements—movements not distinct from the church, but an in-

tegral part of twentieth-century church life—the layman of to-day can find his spiritual opportunity even as the layman of the past found his opportunity in class meeting and lay preaching. The forms of spiritual activity change, but the spirit itself is constant through all types and forms. We care utterly nothing about forms or fashions, new or old. What is needed is a deep and quick sense of personal responsibility on the part of the average layman for the fulfilling of the Master's prayer, "Thy kingdom come." Spiritual passion will surely find the fit form for its expression and action.

Literature and the Kingdom. The printed page was never more powerful than it is to-day. The newspaper, the magazine, the novel are increasingly influential. Authors of brilliancy and power discuss every phase of social, civic, and corporate life in volumes that are read by millions. The time has come for Christian authors, editors, and publishers to use this arm of power as never before. In this respect, as in many others, John Wesley was a pioneer. His associates coöperated with him in writing, printing, and publishing literature that was suitable for the time. The people read, and read eagerly, what was thus provided. The evangelistic influence of Wesley's publications can hardly be exaggerated. It was like a plowshare breaking up the ground and fitting it for the seed. It prepared the thought of the people for receiving the preacher's message. It created a mental atmosphere favorable to the truth. Ours is distinctively a reading age. But, to be read, the literature provided by the church must be as attractive in form, as compelling in interest, and as powerful in treatment as that supplied through any other medium. It is quite the vogue to depreciate the output of denominational authors and presses. Some of the criticism is doubtless deserved, but much of it is distinctly undeserved. Mediocrity is not confined to denominational presses. If our Christian constituency fully realized the evangelistic value of the right kind of literature, and if it would read and recommend books and papers of the right character with as much zest and urgency as the votaries of a cheap and unwholesome literature read and recommend their favorites, there would be a surprising increase in the output of religious

publishing houses and a corresponding strengthening of the things that make for the kingdom of God. The necessity for the wide distribution of a worthy literature is greater now than in Wesley's day. Wesley fought ignorance and gross sin. We face and fight a superficial wisdom, a misguided intelligence, and a gilded wickedness which at heart is as black and deadly as any in the past. Before the kingdom of God can come in any large or ample fashion there must be a literature of righteousness. Much present-day literature needs a new birth and baptism. The churches have a duty in this respect. They are under a solemn obligation to prepare and push a literature that will combat and counteract the fallacies and falsities of much that is now published. They have also the obligation, through such literature, to create the atmosphere and temper of heart and mind in which the fruits of the Spirit will most surely flourish. The Christian laymen who will devote their talents, time, and wealth to the establishing and maintaining in each of our great metropolitan centers of a newspaper that will stand unflinchingly for righteousness, and will at the same time command patronage because of its genuine ability in all lines of legitimate newspaper work, will render high service to the Kingdom and will deserve well of this and coming generations.

*The Youth and the Kingdom.* Too long we have overlooked the relation of childhood and youth to the Kingdom. "We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God," and then we go on and treat them just as if they were members of some kingdom not God's. There is no disposition at this time to discuss mooted theological opinions. One thing is clear. If one is to help in bringing in the kingdom of God, he must take hold of the task early in life. To fancy that we are bringing in the Kingdom in any really large and vital way by letting our young people wander into sin and give the better part of their lives to the opposition is a fallacy so plain as only to need statement. If God's kingdom is really to come to the world, currents must be channels of grace, the epochal movements must make for righteousness. Every trade, profession, or business, all art, science, and litera-

ture, must take on spiritual significance and must be a means toward the realization of the desired end. For all this we need the years of childhood and youth—all the years of a full-orbed life. Nothing is more desperately needed than a generation of high-souled, generous youth with a conception of God's kingdom that measurably meets God's thought. The world needs idealistic and energetic young folk who will not think so much about saving their own souls as about saving the universe. These young people must be made to realize that the establishment of God's kingdom in the hearts, lives, and works of men is the greatest, the sanest, and the most inspiring task in the world—the task for the accomplishment of which Christ lived and died, and for which they, too, please God, will live and, if need be, die. And they are ready, needing only a challenge and a leader. The young people we are thinking of are in the period of imagination and idealism, of chivalry and courage, of sacrifice and service. The youth of our land are undertaking great tasks, are going on high quests, are braving manifold changes in all the ways and works of the world. In science and literature, in invention and discovery, in profession and trade, in study and sport, the youth counts no hardship too severe, no surrender too great, no service too costly, for the accomplishment of his purpose. He is just as ready to do and dare, to serve and suffer, in the cause of religion as in any other cause. It is to be feared, however, that the religious ideal so often presented has not appealed to his spirit of devotion and chivalry. It has not captured his imagination, nor challenged the effort of the best that is in him. All too frequently the religious appeal has been negative rather than positive, passive rather than active. A religion of negation and passivity will never enlist the youthful host. If only there can be presented to them a religious appeal big enough and broad enough, with enough of heroism and sacrifice in it to satisfy the imagination, the courage, the daring, the chivalry of youth, the young people of to-day and to-morrow will gladly meet the challenge of so high a call. Let them once thoroughly understand that the world "means intensely and means good," and they will set themselves to the task of bringing it to the level of its highest and best with an enthusiasm of spirit and

a tenacity of purpose that cannot fail. Up to the present hour the church of God has utterly failed either to realize or to rightly utilize the stores of moral initiative and of spiritual daring latent in the hearts of the boys and girls in our homes and Sunday schools. To touch and use, to mold and control, to guide and direct this source of illimitable power is the supreme duty of Methodism. It is likewise the open road to success. The salvage of the moral derelict must not be neglected. Let it never be forgotten, however, that the main business of Christianity is construction, not salvage. God is able to save out of the veriest depths of degradation and sin. He is equally able to save in childhood and to continuously develop that child life in spiritual symmetry and power. Such a life necessarily becomes a constructive force in Kingdom-building.

By the active use and the wise correlation of all the forces at our command, we may easily give a mighty impulse to the world movement that makes for righteousness and come near to the fulfillment of our oft-repeated prayer: "Thy will be done in earth, as it is in heaven."

So shall the world

That ever, surely, climbs to God's desire

Grow swifter toward his purpose and intent.

*David Downey*

## ART. III.—THE APOSTLE PAUL AS AN ORATOR

THOSE clever analysts of the period—the Maurice Maeterlincks and the Bernard Shaws—who make no more of dissecting and explaining a hero or a saint than of carving an orange, to whom genius is a calculable product of antecedent elements readily discoverable either in the ante-natal stamp of heredity or in the various influence of environment, will be rather hard put to it to account, upon either of these hypotheses, or upon both combined, for the career of the apostle Paul. This man was a genius, if any man ever was, but—and here is the psychological puzzle—a genius as many-faceted, so to speak, as a full-cut diamond, each facet flashing with its own distinct and different ray, some of them not at all in line with either heredity or environment. In this variety, not to say contrariety, of endowment resides a kind of warrant, no doubt, for the oddly conflicting epithets which have been chosen by Christian writers when they would entitle, by a word, the distinctive potency of this astonishing personality. Thus, to Augustine, to Luther, and to the Reformed Theology generally, Paul has been *par excellence* the teacher, thinker, theologian. On the contrary, our friend Dr. Lyman Abbott calls him a “mystic,” a “poet.” In quite another direction, James Martineau is impressed by Paul’s power as a writer and by the singular force of his style, “brilliant, broken, impetuous as a mountain torrent freshly filled, never smooth, but on the brink of some fresh leap,” while modern, practical, organizing minds, like that of John R. Mott, for example, point to Paul as the model leader, founder of churches, head of a movement, the foremost propagandist of Christian history. Now what is to be said is that each and every one of these estimates of the great apostle is legitimate and true. And not less warranted is still one other aspect of his genius, to which perhaps less attention has been given, namely, his mastery as an orator. For an orator Saint Paul was, and of the first rank, although in no sense of the Ciceronian type. The type of Paul’s oratory illustrates the earlier and more vital Demosthenean tradition that eloquence is not rhetoric, but “action”—



action in the Greek sense, a personal *tour de force* that brings the whole man into play in one intense focus of released energy, and is, accordingly, of the nature of combat; not a parade, but a wrestle. Thus Beecher once, in the hearing of the writer, defined an orator as "a wrestler with men." So Emerson, in his essay on "Eloquence," one of the most trenchant pieces of writing we have on the subject, lays it down that eloquence at the heart of it is a kind of battle—one roused man plus a cause, meeting and overmatching a thousand men plus a situation. Our picture of Saint Paul the orator can include nothing in it, therefore, of the "Websterian front" or the studied pomp of words. The hazy old tradition presents to us the Cilician tentmaker as a man rather of under stature, like Napoleon and Gladstone, with high brow, an aquiline nose, a longish beard, according to rabbinic custom, and an exceedingly quick, glancing, bright gray eye. He possessed also, we may be certain, an unusually ringing and resonant voice and the orator's hand for gesture. But nothing can exceed the quick energy of this little man before an audience. His speeches are all one instant grapple. He deals with sudden and stormy excitements. The soldier whistle of the initial S in his earlier name is never quite lost in the Christian P. Whole he is preacher and missionary, he is also, as some one describes Demosthenes, "the perfect combatant all armed." He is as ready as the swordsman, fearless as the sword; a kind of compact and charged dynamo of a man, of whom you will say that, while small in stature, he is every inch alive. And, accordingly, his manner in public address is rapid, trenchant, masterful, like that of the great Greek, striking straight at the main facts and at the main consciousness of the men before him.

I remember that as a boy I received my first real conception that Saint Paul was a human being, a veritable flesh-and-blood man, by imagining him in one of his speeches standing halfway up the stairs of our old, broken-kneed county courthouse in Lenox, Mass., which was at that time the county town of Berkshire. To my boyish fancy that dingy and frowsy old courthouse was for the moment the castle at Jerusalem, and I was one of the mob at the bottom of the stairs. (I doubt if I was fit for any-

thing else in those days!) I thought that we (that is, the mob) had all crowded up to listen to the prisoner on the stairs. We heard the rattle of chains hanging from his wrists. Then the officer unshackles one hand to leave it free. Up in a moment goes that hand, the orator's hand, "beckoning" to us. I thought how Paul would look up there and how I should feel when I saw his hand wave. Then I seemed to hear the big, rich, hammer-stroke of voice from that little man as it came pealing down, and suddenly it flashed upon me that Paul was a real man, although he was in the Bible. I think I got a truer insight in that moment into the real fire-heart of this wonderful opal of New Testament literature than I had gained in a month of Sundays in the old white church on the hill.

There are four addresses of Saint Paul which one would cite in confirmation of this estimate of his power. The first was uttered at Antioch and was directed to an audience of Jews, learned men and rabbis. The second speech was in the open air, at Athens, and was addressed to a gay, critical, frivolous crowd of wits and loungers, from the top of the hill of the God of War. The third address was from the wharf of the little Mediterranean seaport of Miletus and was addressed to a dozen sad-faced, plain, and elderly men whom Paul had known as elders of his little Ephesian church. And the fourth, and last, was Paul's great plea for his life and his cause before the brilliant and royal assembly in the great hall at Caesarea. These occasions differ widely, but each betrays the supreme oratorical genius. Like every great master of speech, Paul possessed a quite incalculable mastery. He possessed both heat and light. He melted men; he transfigured moments. Occasions roused him, and when roused, he transformed the occasion, but the excitement did not carry him off his feet. When the hot blood mounted to his brain it did not confuse him. He watched his audience. He knew how to concentrate the diffused electricity of the hour into the thunderbolt of an instant. He was swift, bold, concise, displaying that union of rigid argument with concrete illustration which all experience since Demosthenes has shown to be the most effective style in oratory. Paul, in a word, is the Demosthenes of the Bible. In this rush of logic

blended with personal sympathy we discern the born orator and master of men. Before the mob he tells a story—the story of his own life—and that is the one thing a mob will listen to from a strong man who is its prisoner. Even the mob's tiger nature pauses to listen ere it springs. Before the Athenian sophists and dilettantes he piques and paralyzes his auditors by a rapier thrust keener than their own. On the seashore he entreats, he soothes, and his tones catch a pathos from the murmur of the sea as he tells his friends that they shall see his face no more. Before the royal court—and this is the finest touch of all—he tells the same story he told the mob, but more fully, more elaborately, showing its background and illustrating by it both his own sincerity and the vital philosophy of his cause.

Shall we close with an instant's flashlight upon these scenes?

High on an upland plateau in central Asia Minor, in the bustling little provincial capital of Antioch, on Saturday, the Jewish Sabbath, a considerable number of Jewish rabbis, venerable and gray-bearded fellows, are ranged in three fourths of a circle round about a room which perhaps would hold three hundred people. A wooden desk or platform projects from the remaining side of the room a third of the way toward the center. On this platform sits the chief rabbi, "ruler of the synagogue," with his immediate scribes. At the opposite end of the room is a small gallery reserved for the women, who were supposed to receive religious impressions through a latticework, if they got any at all. The ruler of the synagogue has just finished reading from the great scroll of the Old Testament Scripture, a slow, ponderous, mechanical reading, very much as the Bible is read to-day, and with about as little sense of anything living in it. There is a moment of silence, then comes—lightning! The ruler of the synagogue, seeing a stranger, a small man, but with a high forehead, an intellectual look, and a long beard (an essential desideratum for a teacher in those days, and a kind of synonym for wisdom), seated in the audience, politely asks him to speak. This was quite the custom in the Jewish assembly. The ruler addresses Paul: "Stranger, if you have any word of exhortation for the people, say on!" *Say on!* It is a tremendous thing to ask a

thinker to say on; it is a still more tremendous thing to ask a man who is at once thinker and orator to say on. It was equivalent to asking the world to move on to ask that little man to say on, though the ruler didn't know it. No second invitation needed. Paul doesn't say that he had left his manuscript at home and isn't prepared. The masterful genius of one of God's great orators stirs within him. He steps forward and, as the narrator so forcibly adds, "beckons with his hand." Of course he did; that hand was made to beckon and to sway; those fingers were touching the hands on the dial plate of time. Now listen to the first sentence! What will it be?

"Men of my fatherland, and you who reverence the Eternal, give attention!"

Paul touches the nerve at the first stroke. In this very first phrase Jewish prejudice is conciliated and the human conscience is summoned forth. It is mastery in one second.

Then what does the orator do? With a marvelous swift skill he recites in outline the creed of Hebrew patriotism, the history of the chosen people, and shows how the old prophecies are not a dead letter, but are indeed fulfilled in Jesus. After that follows an equally swift change of cadence, a yearning proclamation of good news, the good news of redemption, and finally a bold and solemn challenge against the unbelief that confronted him. No wonder "the whole city came together" to hear him speak the next Sabbath.

Now the marvel is that this same Paul does quite another sort of thing equally well. Look for an instant in contrast at the scene two or three years later, in the midst of the bright, gay capital of Attica, the intellectual Paris of that era, its pristine glory diminished, indeed, yet even then intellectually as far away from the rude provincial Syria where Paul hailed from as modern Paris is from a fishing village in Brittany. We cross the field and climb the twenty stone steps and are on the small terrace of the Areopagus. There Paul stands in his rude Syrian garb, this same small, high-browed, restless creature of steel and fire as when we saw him last, now serious and pale, a Hebrew among Greeks, a prophet in a theater, Carlyle at Vanity Fair, the only earnest man

in Athens, yet with his own earnestness absolutely mastered by his intellect, turning itself with instant facility and precision, like a sword in the hands of an expert fencer, upon the possible points of attack in the clever, jesting crowd in front of him. What was his first stroke? Utterly unexpected! It is the unexpected that conquers.

"Men of Athens, you are too credulous! You think yourselves skeptics, but really you surpass all men in credulity!"

What? "Ha, ha!" "Hear the barbarian!" "Too credulous!" "Why, we pride ourselves on our witty, cynical skepticism and absence of credulity. Too credulous! Let's listen to the fellow!"

Then, with again unexpected urbanity and a curiously cosmopolitan note entirely un-Hebrewlike having excited their curiosity, he executes a swift flank movement upon his hearers and proves his point by alluding to something in their own city which they did not know and which was a monument to their credulity! He repeats, "You *are* too credulous, because, not content with erecting altars to all the gods you know, you have even built one to whatever divinity you might have forgotten or known nothing about." Ah, there he "had the laugh on them," as we say. But without dallying a fraction of a second, he seizes this advantage and permits a flash of half-humorous critical scorn to play out upon his hearers for the anomaly that, in a city which professed to know everything, they must even build an altar to the "Unknown God." Then, having thus opened the door to the attention of his audience, he instantly hurls through that door the crashing torrent of his powerful Hebrew passion in the proclamation of the one august paternal Deity, a conception intellectually welcome, as the Greek philosophy and poetry had themselves conceded, but also ethically authoritative, making all the beautiful idol worship of Athens seem like a child's playing with tainted toys. Finally, he crowns all by the wonderful vivid flash of the supernal doctrine of Jesus's resurrection, a doctrine which, though it seemed nonsense to his hearers, yet curiously chimed in with the Greek artistic worship of the human body.

Well! At that point the bewildered crowd of idlers snapped

its fingers, hissed and hooted a little, and jokingly dispersed. *But they had gone under.* In those few words Paul, the tent-maker, had conquered Europe and the classic civilization.

We cannot dwell upon that wonderful address to the old men of Ephesus, with its exquisite nobility of pathos tuned to the murmur of the island-sprinkled Ægean, but let us close with one swift glance upon the tremendous scene at Cæsarea fifteen years later, when Paul, now near sixty years of age, is on trial for his life.

It is in the great judgment hall of Festus. All the chief men of the city are there assembled—rabbis, lords, judges, soldiers in their gleaming armor, scholars skilled in literature and law. Festus occupies his seat of judgment, surrounded by his counselors, and in royal state by his side, with glitter of robes and sparkle of gems, sits King Agrippa with Bernice, his queen. The moment is terrible. Paul comes into court, thin, dauntless, ready. He is plausibly accused of disloyalty to the Jewish history and law and, by subtle innuendo, of insubordination to the imperial government. He must, on the one hand, silence the ferocity of rabbinic hate, and on the other, mollify the arrogance of Roman pride. With all this he must also and by the same stroke vindicate his cause and commend it to all men. It is his turn to speak. Again he “beckons with his hand.” What shall he say? How begin? Pile up fine words? Argue the question? A lesser orator would have attempted this. Paul does nothing of the kind. There is just one masterful thing to do, and Paul does it. He swiftly, simply, tells the story of his own life, shearing straight away down to the human heart of the matter. He begins with finished courtesy, which is also a master stroke of the orator’s art, by a tribute to the guest of the hour, King Agrippa, to whom, as the guest of the Governor Festus, special honor should be shown. Then he goes back to his own boyhood. He tells how he was bred; how he lived at Tarsus when a boy; how he had gone to school at Jerusalem; how fierce he was against the Christians; how the light flashed on him when in the road over the mountain to Damascus, the city of the green in the gray, on the rim of the desert; how changed everything was afterward.



And as he went on speaking a hush fell upon all the room; the trappings of state were forgotten; the soldiers did not rattle their spears; the human sentiment came uppermost; the common conscience approved the integrity of the man and the justice of his cause.

Paul sees his advantage. Instantly he launches his mastershot. He turns straight upon the king. "King Agrippa, believest thou the prophets?" Silence! Possibly the king nods his conventional assent. Everybody was looking at him. He stood for the Jewish state and law. He would not dare not to assent. Then follows the same word differently accented. "I know that thou believest." Read the verb, in either English or Greek, with the half arch, half scornful, circumflex accent. The whole swift turn of insight and mastery in the Pauline oratory is in that circumflex. *Believest?* Yes, as a diplomat might, as a formalist might, as the "king" of the Jews, he must say he does. But dost thou *believe* really, intelligently, and with thy heart, in such fashion as must admit my argument upon those ancient Scriptures to be just and true?

Agrippa draws a long breath. He does not quite know what has struck him, but he responds with a rather vague, but probably civilly meant, sentence, to which the prisoner rejoins with an instant change of cadence, and with an utterly finished and manly courtesy. Then Agrippa says, "This man might go free if he had not appealed unto Cæsar."

Genius! Yes, Genius plus Faith, plus Truth. And Genius plus Faith, plus Truth, is almighty. Rising an alleged criminal among a hundred enemies, Paul sits down a king among a hundred friends.

Albert J. Lyman

## ART. IV.—TWO TOPICS

A CANDID study of the amended Constitution of 1808 necessarily leads to the conclusion either that THE MEMBERSHIP ORIGINALLY HELD BY THE BISHOPS IN THE GENERAL CONFERENCE SHOULD BE RESTORED, or that THE EXERCISE OF ORIGINAL AND FINAL JUDICIAL POWERS BY THE DELEGATED GENERAL CONFERENCE SHOULD BE RESTRAINED?

As the Constitution of 1808 is an eventuation from that of 1784, our inquiry must extend into the events which preceded that instrument, into those also which immediately followed it, and include a reference to Wesley, the originator of the movements of which the Methodist Episcopal Church was the final outcome.

So far as relates to this paper, however, such a reference must be so brief as only to verify the life and labors of Mr. Wesley, and will require that that verb be in the *active transitive*, the mode the *imperative*, the tense the *present*, the person the *first*, the number the *singular*, and the *nominative*—*John Wesley*. For, though a loyal churchman, a broad statesman, and a noble philanthropist, John Wesley was, nevertheless, an autocrat of the severest type. "He knew no superiors and recognized no equals." Resolute, resistless, restless, and intense, his zeal knew no abating. Vital to the last, he went down finally like some great chieftain.

In developing and administering "The Societies in Great Britain" he called into conference whom he preferred, consulted with whom he would, and accepted what counsel he chose. Considerate only of his own convictions, to these, and to these only, he was "servant to all." The impress of his hand was upon "The Societies in America" in like manner. To these, in the autumn of 1784, when he had determined that the fullness of time had arrived for their being organized into a church, he sent Thomas Coke, Richard Whatcoat, and Thomas Vasey—three presbyters, ordained according to the canons of the English Church. By these he also sent "a Liturgy little differing from that of the Church of England," as he declared, containing the Forms of Ordination, according to which, no doubt, he had "set apart

Thomas Coke to the Episcopal Office"; to whom he gave "letters of Episcopal Orders," and also gave instructions that he "set apart Francis Asbury to the same Episcopal Office and Orders."

Pursuant to these instructions, on his arrival in America, in November, Coke arranged with Francis Asbury, then assistant to Wesley and in charge of the Societies in America, to call the preachers together in Baltimore, Md., in December, 1784, where they were formed into a church under the following Declaration:

We will form ourselves into an Episcopal Church, under the direction of Superintendents, Elders, Deacons, and Helpers, according to the Forms of Ordination annexed to our Liturgy, and the Form of Discipline set forth in these Minutes.

This was Mr. Wesley's own plan, and by this formal and final proceeding the entire governing authority over the Societies in America was transferred, with Mr. Wesley's knowledge and by his direction, so that the newly organized church thenceforth came under the direction of the body of ministry designated and ordained according to the specifications of the organic act. It had unlimited authority, and could enact, revise, reverse, or abrogate laws—organic or statutory—at will.

The ministry received and accepted this plan, and for some time exercised these powers when "in Conference"; later, when assembled as "*The Annual Conference*"; and still later, when assembled as "*The General Conference*." Beginning with 1792, this body continued to meet in quadrennial session as the supreme governing body of the church until 1808. At this session, under a motion, the purpose and intention of which was declared to be "to perpetuate and regulate *The General Conference*," the following modifications of its composition and powers were submitted and, after prolonged and earnest debate, finally adopted:

"The General Conference shall be composed of one member from every five members of each Annual Conference," etc.

The General Conference shall have full powers to make rules and regulations for our Church, subject to the following limitations and restrictions,

of which six were given. (See the Discipline of 1808.)

The political sentiment of the country making it ill advised

that ministers holding allegiance to a foreign government should at the same time hold prominent and authoritative relations with an ecclesiastical organization bearing allegiance to the Government of the United States, both Mr. Wesley and Dr. Coke retired from those they had held in America. Their names accordingly disappeared from the Minutes, their official relations terminated with the church in America, and the church was thus preserved from foreign complications and entangling alliances.

This amendment does not seem to make so distinct and complete a transfer of powers as Mr. Wesley had made in 1784, but it does distinctly transform and differentiate the original body, composed as it had previously been of the entire body of traveling elders of the church—bishops, elders, presiding elders, and pastor elders—mingling in undisputed equality and privilege as members in a governing body possessed of original powers and exercising supreme authority, and, subject to certain limitations, transfers these powers in part to another whose membership was made representative and distinctly reduced in numbers, and whose powers were not only reduced from the quality of original powers, but also limited in scope and restricted in their application. Not an original body, but one that part of whose composition was to come from the Annual Conferences was ratably limited and made elective and representative. This legislation appears in the Journal of 1808 and in the subsequent Disciplines as a unit action—under the heading, “The Composition and Powers of the General Conference.” Its provisions as to composition and powers must stand or fall together, therefore, as one action, governed by the same rules of interpretation of intention and the same rules of construction of language. If the composition of this newly constituted body must be limited, and limited solely to elective members, and these be confined to “the members of the Annual Conferences”—thereby excluding the former bishop members from the new body—so must the powers be limited to “powers to make rules and regulations”—thereby excluding the former exercise of judicial powers—which in no just sense belong to the legislative department of a representative government.

If this simple analysis seems persuasive and convincing, is

it not because it leaves the General Conference just where the amendments, when proposed, sought to place it—a governing body perpetuated and regulated, but limited? Now if there be a rule which by a rigid interpretation presumes to exclude from the new body a former member of the General Conference who, even though neither then nor now a member of an Annual Conference nor specifically enumerated and included in the new composition, was nevertheless a bishop, a traveling elder, and an originally designated integral part and constituent element of the original governing body, and therefore entitled to recognition in this legislation, shall not that rule, to be consistent throughout and at the same time and by the same presumption, exclude the exercise of judicial or other powers enjoyed by the former body unless they are specifically included by enumeration in the same legislation?

Just here are the points of cleavage and the two topics. For if by any rule of construction or interpretation, or by any principle of justice, the exclusion of the former bishop member of the General Conference is demanded because he is not specifically designated in the enumerated composition, the same rule or principle logically demands that the exercise of judicial or any other unenumerated powers by that body be also excluded.

The arrogation of composition not distinctly defined, or the persistent exercise of powers not distinctly authorized by any delegated and representative body on assumptions supported only by an interpretation, and these so distinctly inconsistent with the principles of representative government, can hardly escape remark or evade the suspicion of usurpation, actual or constructive.

Why shall not the Conferences—General, Annual, and Electoral—unite to perfect our organic law into such an expression of the principles of our ecclesiastical and representative system as for its constitutional equipoise, its simplicity, its completeness, and its dignity will command the confidence and admiration of our people for all time?

*Robert J. Miller*

## ART. V.—THE "EVOLUTION" OF CHRISTIANITY

THE word "evolution" has been justly called a "comfortable" one—for the writer who takes refuge in it—but it has become correspondingly uncomfortable for the reader, who is obliged to fish out from the broad and muddy margin of its current use the exact meaning intended to be conveyed in the specific case. For it has acquired the amœbalike power of turning itself inside out over most heterogeneous ideas and thus digesting them into apparent homogeneity. When Christianity is said to be the product of evolution one needs to be on the lookout for still further confusion of thought through the insidious and arbitrary introduction of like illusiveness of definition into the term Christianity itself. Some illustrations of such "fatal imposture of words," as Dr. South calls it, are worth notice:

I. Christianity a Temporal "Mode" of an Eternal Thing. Professor Henry Drummond, in his *Ascent of Man*, defines Christianity as "a history of some of the later steps in the evolution of the world. The continuity between them (Christianity and the ethnic faiths, including Judaism) is a continuity of spirit; their forms are different, their forces are confluent. Christianity did not begin at the Christian era, it is as old as nature." He thus, apparently unwittingly, adopts the very phraseology of eighteenth-century Deism, then resented as a bitter sneer at the claims of Christianity. For Tindal's chief work was entitled *Christianity as old as the Creation*. Dr. Lyman Abbott, in his *Evolution of Christianity*, falls into substantially equivalent language. He there says that "Jesus Christ was neither the founder of religion nor of a religion. If religion be the life of God in the soul of man, that existed long before Jesus Christ came into the world." "A religion, as distinguished from religion, is a particular and organized type of the life of God in the soul of man." The consistent evolutionist must, according to Dr. Abbott, logically reckon Christianity as dateless in beginning. For, as he is careful to affirm, and reaffirm, evolution ignores origin wholly. It deals with transitional phases only, since these come within the



scope of human observation and inquiry, but that of which they are passing phenomena itself passes out of the realm of computation and remains changelessly eternal. If asked whether the universal sway assigned to evolutionary forces must not make Jesus himself their natural product, it is easy to answer that the same logic which denies a temporal origin to Christianity must refuse to class Jesus among transient phenomena—leaving him essentially infinite and eternal, as Christians believe him to be. Brilliant and plausible as are these utterances, one cannot but suspect both the acute thinkers who issued them of a little amiable but overingenious rhetorical prestidigitation—a “paying themselves with words,” as the French say.

“Nothing to do with origins”! What then of Darwin’s *Origin of Species*? What of the Nebular Hypothesis, which Darwin found so suggestive of “origins”? What of Herbert Spencer’s primal and pregnant “oscillating atom”? Christianity “not a religion”! Not a distinct entity, then; separable in thought from Shintoism, for instance, or Egyptian crocodile worship? The laborious study of Comparative Religion, in that case, is stupidly fallacious, and the millions expended in trying to convert men from “heathenism” to Christianity are mistakenly, if not criminally, wasted. Christianity not “founded by Jesus”! The assertion must surely seem to the ordinary reader to burst the bounds of intelligible speech and swamp him in a flood of transcendental rhapsody. He who would “deliver himself like a man of this world” must certainly speak of the origin of Christianity as traceable to the historic Jesus of Nazareth as definitely as Lutheranism to Martin Luther or Mohammedanism to Mohammed. The name Jesus calls up the figure of a man born of woman at a determinate date and living a tangibly real and describable life—the incarnate Son of God, as separated in idea from the preincarnate Logos. To say that Christianity is “not a religion,” nor “founded” at a definite time by Jesus, but only a passing phase of the perennial “life of God in the soul of man,” is tantamount to the denial that there can be “a religion” at all. It is as if one should say that there can be no such thing as a man, but only humanity; and not even humanity, but only organic life;

nor even that again, but only cosmic force; of which all the others are only phantasmagoric hints. Good old Isaac Watts sang long ago,

In all the world there's nothing old,  
Great God, there's nothing new,

but he would have stood aghast at the treatment of his poetic hyperbole as prosaic fact. Christianity presented itself to the world as an avowedly "new thing," superseding the old, which had looked onward to it, and introducing the new, which was to "fulfill" the old. It located itself unequivocally in time and space. The problem it suggests cannot be disposed of by sublimating the fact into an idea, or treating a time phenomenon *sub specie eternitatis*. This is not to solve the problem, but only to erase it.

II. Christianity a Survival—the Residual Best of Ethnic Faiths. Evolution, as outlined by Darwin, is a process of erosion rather than of actual growth. Overmultiplication brings attrition; grinding out the superfluous or detrimental. The new, thus carved out, embodies only the excellencies of what has preceded it. According to this hypothesis Christianity becomes a kind of pudding-stone—a conglomerate of ethnic traditions worn into shape by environmental stress. The Literary Digest (July 1, 1893) cites from the columns of the Christian Union the following paragraph, in which this conception is elaborated:

A profound change has taken place within the last thirty years in men's mode of thinking. The doctrine of evolution has done it. . . . It has come to be seen that there is nothing in the world, not even theology, which has been made out of whole cloth. Everything that is carries in itself survivals of the things which have been as well as prophecies of what will be. . . . Here is an epitome of Christianity as it exists to-day. A temple bullded of stones quarried in many lands and in remote times; a temple in which the Son of God sits enthroned above an altar for which primitive cults have furnished unhewn rocks, the Phœniclans brass, and which the Hebrew priest has deluged with blood; a temple in whose ritual are mingled the taurobolium and scapegoat to Azazel, in whose music the ecstatic chant of the Pythoness sounds through the notes of the Te Deum; a temple in which the devotees bring with them unconsciously the religious conceptions of their pagan forefathers while they worship the incarnate God!

At this point the Hexateuchal theorist joins hands with the evolutionary physicist, concluding that Hebrew ceremonial and litera-

ture, the antecedents of Christianity, are a conglomerate of flotsam and jetsam deposited from the flood of earlier custom and tradition.

Curiously enough, Romanism, while bitterly condemning "Modernism" in all its forms, lends its sanction to the fundamental idea which is Modernism's characteristic feature, for the Pope still claims the title and functions of the heathen Pontifex Maximus. It may be doubted whether priestly vestments survive from Judaism or Paganism, but there is no room for doubt as to the Pagan origin of a large part of the ceremonies and ritual paraphernalia of the Romish church. Gilbert (*Ecclesia* II, 211) insists that "modern defenders of Romanism" expressly attribute the origin of a large part of their ritual to heathen sources. They claim that "idolatry and fetishism must have their expression in the Christian church as Catholic doctrine and practice, because that which is truly Catholic must contain paganism entire down to its most adulterated notions, polytheism and idolatry." Saint George Mivart, the noted scientific expert, was a devout Romanist as well as an ardent evolutionist. In his work on *Contemporary Evolution* he attempted to bring evolutionary reasoning to the defense of the high ritual of Rome. Here are some excerpts from his argument:

It is, then, here contended that the whole modern movement, from the Humanists of the Renaissance to the present day, has been a pagan revival. . . . The essence of the paganism in Europe and Aryan Asia with which Christianity contended did not consist in any *credo*, or in any exclusive cultus, else how could the strange gods of the East have found a home in the capital of the Roman Empire? . . . In the various fragmentary relics of the church's worship which have been adopted by the sects the reason of the evolutionist can hardly fail to be tried and irritated by a service (which is a product of mere disintegrating action) in which worship consists of sentences distinctly uttered in the vernacular tongue, followed by a sermon with which it is very likely he will have but little sympathy. At mass, his intellect, though amply exercised should he so will it, yet need not be tried by the hearing of a single word from beginning to end. His æsthetical instincts may be gratified by treasures of the organic and inorganic worlds, by products of human skill, whether of the artisan or the musician, and by the solemn movements and stately rhythms of motion incident to the sacred rite. His historical sentiments will be gratified by contemplating a worship essentially the same as that spread over the land before these last three cen-

turies of repression. . . . Even dimly, as in a glimmering twilight, he may see in the sacred offerings and the accompaniment of flowers, of tapers, and of perfumes, suggestions of a past, remote indeed, of his primitive Aryan forefathers in their Eastern home. . . . The evolutionist recognizing a First Cause everywhere, and also (if a consistent follower of Mr. Spencer) recognizing the need of a religion, must require a real worship of profound, at least mentally prostrate, adoration of that Cause as actually present here and now. . . . In joining in worship at the elevation of the host he cannot err. Since, as he admits, his Deity is everywhere, he must surely be also there.

To some this defense may seem grotesque enough, but it is as candid and logical as the zeal which prompted it was generous and sincere. It was received at Rome, however, with an ungrateful frown, both defense and defender being promptly put under the ecclesiastical ban. The argument was, in fact, too candid and too logical. For it showed that, in stifling the intellectual in behalf of the sensuous, and in encouraging the superstitious worship of a piece of bread, Romanism has, in these particulars, been prolonging a disguised paganism under the name of Christianity.

The theory in question does not, indeed, deny that Christianity is, properly speaking, a distinct religion, having a visible cult and demonstrable historic origin. But it still insists that it is exclusively earth-born; that it embodies no message from God, but only the ripened and sifted harvest of men's thought about God; that it is the fruit of aspiration from below, rather than of inspiration from above; the inevitable product of "resident forces" in the community among whom it arose. Let us test the theory by the facts. Two ethnic religions, the Greek and the Roman, then dominated the "habitable world." From them, if from any earthly source, Christianity must, theoretically, have derived its high ideals and its cogent impulses. But one need only turn to the classic writers, who fully support the New Testament account, to find how incredible is such an assumption. Athens, at the top of the world's intellectual climb, still floundered in the mire of childish superstition, being "wholly given to idolatry." Rome, where political and ethical ideals were supposed to have reached their climax, worshiped imperial gluttons and libertines as divine. In both alike the history of religion had been one of decay ending in moral putrescence. "Professing

themselves to be wise," they had steadily "become fools," had sunk to the adoration of baubles "graven by art or man's device," or bowed down to "four-footed beasts and creeping things," and were wallowing in vices too loathsome to be named. That gleams of truth concerning the Divine had reached the heathen world Paul did not hesitate to admit, for God had not "left himself without witness" among them. But he as explicitly affirmed that they had "changed the truth of God into a lie." Now "a lie that is half a truth is ever the worst of lies." Can a lie at the root be expected to bring truth in the blossom? Instead of approving or appropriating any part of these "traditions of men," it should be observed that Jesus distinctly repudiated them, contrasting them, as "from beneath," with his own message, which was "from above." That some of these would in time "steal the livery of heaven to serve the devil in" he foresaw, and warned his followers not to be deceived thereby. It is a gross error to treat the parasitic pagan growths that have come to infest the tree of Christianity as of its essence; and still more absurd to trace its origin to them. Let him who will believe that the religion which "is from above," and which is "first pure, then peaceable," was self-distilled out of the further fermentation of the foul pools of heathenism, which had already bred a scum so poisonous and which still persistently benumbs and defiles its votaries.

The theories thus far considered propound each a kind of nebular hypothesis of the origin of Christianity. The first sees in "the life of God in the soul of man" a species of spiritual ether, in itself intangible and eternal, of which Christianity became one of the solidified expressions, giving it a visible although ephemeral outline. The second postulates a primeval chaos of ethnic myth and custom instinct with certain "resident forces" by help of which Christianity has been carved out—a symmetrical cosmos. There remains another theory far more exact in statement and far more historically defensible—so plausible, in fact, as to demand patient examination and valuation. It finds

III. Christianity a Prolongation and Culmination of Hebraism. It needs but a cursory study of the New Testament to discover that it brings a message avowedly responsive to that of

the Old. There is no escaping the allegation that Christianity is in some sense the normal sequent and legatee of early Hebraism. But one needs, at this point, to be reminded of Plato's caution against the common tendency to confound a condition with a cause, and so fallaciously reckon every sequence a consequence. The Hebrew "shadow of good things to come" must not be hastily assumed to be either identical with the things it foretokened or the creator of them. It is curious to observe the sophistical conclusions to which the acutest thinkers have been led by failure to observe this obvious distinction. Witness the efforts of that master of verbal and dialectic subtlety, Dr. John H. Newman, to prove that the Christian church, being identical with the New Testament "kingdom of heaven," must also be identical with and a continuance of the Hebrew monarchy, and therefore a visible world power. Three of his discourses (in *Sermons on Subjects of the Day*) are accordingly entitled, "The Christian Church a Continuation of the Jewish," "The Principle of Continuity between the Jewish and Christian Churches," and "The Christian Church an Imperial Power." "Why should the Old Testament be retained in the church," he asks, "but to be used? *There* are we to look for our forms, our rites, our polity; only illustrated, tempered, spiritualized by the gospel. The precepts remain; the observance of them is changed." It is thus concluded that the new regime must be a "kingdom of this world"—being a bodily reestablishment of the Jewish state, with its organic law, its priestly orders, and its elaborate ritual, outwardly unmodified, although suffused with riper meaning.

Closely analogous to the Romish theory is that of the "national church"—an ecclesiastical state in which every citizen becomes a Christian by birth. "Is Bismarck a Christian?" Joseph Cook asked of a simple-minded German. "Of course," was the prompt reply. "What did you take him for, a Turk? Was he not born in Germany?" From a somewhat different point of view, yet with no less confidence, Dr. Charles Hodge insists on the new as identical with the old. In his *Systematic Theology* he even ventures to rest his whole theory of church polity on the reality of such identity. "This is really the turning point of the



controversy concerning infant church membership. If the church is one under both dispensations, if infants were members of the church under the theocracy, then they are members of the church now, unless the contrary can be proved." The thread of continuity is, however, no longer, as in the Romish conception, civic or ceremonial, but hereditary. The covenant with Abraham, taken in its literal sense, is assumed to be perpetual. But that covenant, in legal parlance, "runs with the blood." The new Israel being thereby "bound up in the bundle of life" with the old, it follows logically that all those born in Christian households become thereby "heirs of promise." Whatever be the legitimacy of infant church membership *per se*, a question not here essential, it is plain that this argument in behalf of hereditary privilege, equally with that of Rome in defense of papal authority, implicitly reverts to principles strictly evolutionary. For both refer the origin and perpetuation of historic Christianity to the operation of purely natural causes. They differ as to the nature of the efficient agency in the process, whether political or racial, but they fully agree that, in any case, Christianity is a new "mode" of an old thing, reached through "descent with modification." Mark the naturalness of the theoretic stages through which the "Christian church as an imperial power" is traced back to its origin in a patriarchal germ. Abraham was conspicuously a tribal chieftain—famed for skill in rulership no less than for his prowess in war. He was promised a great progeny whose increasing dominion should bring blessing to "all the families of the earth." Well, was not the promise fulfilled in the ordinary march of events? Did not the vagrant clan swell and settle into an organized state under Moses? Did it not further expand and solidify into a centralized monarchy under David? Did it not yet again broaden and ripen into a Christianized empire under Constantine? And are not "all the families of the earth" blessed in the consummate world sway of the Christian successor of the Cæsar on the pontifical throne?

Or, again, how plausible the inference that the Christian church, the "Israel" referred to in the New Testament, must be continuous with that described in the Old, and, like it, characteristically hereditary. Abraham is best known as the "Exalted

Father." In this capacity alone was the covenant made with him. But how shall we justify predictions made and promises given to a posterity entitling themselves thereto by no merit save that of involuntary physical descent? How except by appealing to that transcendently potent hereditary precipitation which modern anthropology so greatly emphasizes? If mental and moral, as well as physical, qualities be transmissible from parent to child, and if these tend to harden at length into inveterately permanent "race traits," why may not prediction and promise have been alike based on the scientific certainty that the virtues which merited reward in Abraham would "run with the blood" as rigorously as the covenants in question? If "acquired characters" be also transmissible, the objection need not be fatal that "grace" in the parent has been attained only through a "new birth" and at second hand, so to speak. Christianity being propagable through physical descent, the Christian race thus genealogically laps on to the Hebrew, and the church becomes, as Dr. Hodge claims, "one under both dispensations."

The Pope to-day repudiates "Modernism" as anti-Christian, and Dr. Hodge did not scruple to denounce Darwinism as flat "atheism." Is it not a singular circumstance that while both thus explicitly condemn evolutionism, they both, with equal confidence, implicitly adopt and build upon its fundamental tenet? It is the more singular, since appeal to the language of Scripture and to the facts of the case, as the latter must be interpreted by evolutionary canons, alike forbid the conclusion that Christianity ever was, ever was expected to be, or from the nature of the case ever could have been, the normal outcome of self-developing Hebraism. For:

1. The theory of continuity in either form rests on entire ignoring of New Testament teachings, not to say upon their absolute contradiction. How explicitly and repeatedly did Jesus denounce and caution against the illusive Jewish dream of a literally restored Solomonic splendor, or a prolonged race privilege, as characteristic of the Messianic era. Nothing could be more repugnant to his purpose than the establishment of an external administrative organism or the prolongation of a birth-right lin-

eage. He indignantly repelled the Satanic temptation offering him the "kingdoms of this world." He fled from the fanatics who would "take him by force and make him king." He forbade his servants to "exercise lordship," or to "fight" for earthly power. He distinctly denied that he had come to found a "kingdom of this world." The new dominion was to be "within." He gave no hint of successorship in Peter or any other visible potentate, but promised instead an invisible "paraclete" only. With equal vigor he repudiated the assumption of peculiar virtue on the part of those who proudly said, "We have Abraham to our father." The "children of the kingdom" according to the flesh were to have no preference over uncircumcised Gentiles coming "from the east and from the west." The blue-blooded Nicodemus might not trust in his orthodox Abrahamic descent, but must be reborn of the Spirit precisely as any "sinner of the Gentiles." It is evident, then, that the ideal of Christianity as outlined by Christ himself, hinted nothing of its embodying in itself a prolongation of Hebraism, civic or hereditary.

2. It mangles and misapplies the Abrahamic covenant and prophecy. The promise in question was to Abraham and his "seed after" him "throughout their generations." If construed literally as to form of fulfillment, it must be construed literally also as to its subjects, and therefore restricted to his actual descendants. But Christianity expressly looked to the Gentile world as its field of development. To this it speedily passed over, and Christendom of to-day is essentially Gentile—a people who may truly repeat the prophet's words that genealogically "Abraham knoweth us not and Israel doth not acknowledge us." The imperial organism at Rome, civil or ecclesiastic, did not historically spring out of the Hebrew monarchy. Nor were the successive Christian "generations" chiefly of Semitic, to say nothing of Abrahamic, origin. How absurd to argue that a covenant "running with the blood" brings a literal hereditary claim to a people of wholly alien blood.

3. It ignores the historic persistence of Hebraism itself and its actual outcome. Hebraism still lingers, clinging to its ancient traditions and ritual, and, more or less literally, to its exclusive

Messianic hopes. But no sane Jew would, or rationally could, tolerate the conception of Christianity as a variant form or normal outgrowth of his own unique faith. It is not difficult to determine the actual movement of Hebrew history nor to perceive that it has been one of degeneracy rather than of advance. Even before the close of the Old Testament era the people had become politically enslaved and morally the subject of fierce prophetic denunciation. In New Testament times they had narrowed into arrogant self-righteousness and sunk into Pharisaic hypocrisy, Saddusaic skepticism, or Herodian fanaticism. Their later history has fully justified the mournfully significant prediction that because of their unfitness the "kingdom of God" should be "taken away" from them and "given to a nation bringing forth the fruits thereof." Instead of realizing a revival of Solomonian mastery and splendor, they have become enforced exiles from their ancestral city, denationalized "wanderers among the nations," everywhere racially isolated and ostracized. Their experience has compelled the perennial echo of Shylock's lament, "Sufferance is the badge of all our tribe." The Jewish race has been, indeed, preserved to a unique "life beyond life." Historical philosophers have recognized their exceptional survival as an enigma difficult of solution. Whatever theoretic explanation may be proposed, it cannot be denied that they have been held together chiefly by their steadfast devotion to the "oracles of God," of which they have remained loyal custodians, and which they believe themselves to have been intrusted with for the world's behoof. These sacred documents are not, however, the spontaneous product of national sentiment nor its normal reflex, as is so often sophistically insisted. Instead of embodying the experiences and aspirations of a religiously advancing people, they contain an unflinching record of national apostasy and indignant blasts of prophetic condemnation and warning as to consequent coming penalty. The sublime strains of Isaiah and his colleagues are not the voice of Israel, but of the chosen messengers of God to Israel—to a dissolute and "back-sliding" race.

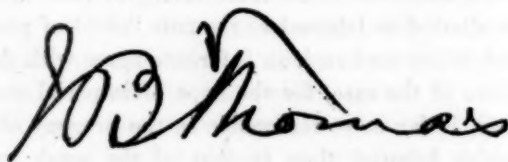
If we are to seek the actual literary outcome of national development, we must look to a later and riper stage, after the voice

of inspired prophecy had been withheld. From the heights of the Old Testament we must descend to the miry and indecent level of the Talmud. Can the fast descending and muddying current of such a stream be fairly conceived to have automatically clarified itself into the crystal purity of the New Testament?

4. It illogically ignores and excludes the claims of Mohammedanism. The "growth" emphasized by evolutionism is, strictly speaking, endogenous. It elaborates its products through a single stem and, aborting incidental sideshoots, delivers them, when ripened, at the top. For the "survival of the fittest" implies a single resultant outcome of a complex of interacting forces. "Time's noblest offspring" must, therefore, logically be "her last." But the last outgrowth from the "stock of Abraham" in historic order was obviously not Judaism, but Mohammedanism. This should, therefore, evolutionally speaking, be the "bright consummate flower" of which Judaism was only the prophetic shoot. This was, in fact, precisely what Mohammed asserted. He claimed to be the "Paraclete" whom Jesus had promised; the ultimate prophet, "greater than Moses," whom Moses had foretold. Moses, Jesus, Mohammed—this was the order of gradation in rank, coinciding with the order of succession in time. Nor did the shrewd camel driver of Mecca fail to observe and avail himself of the hereditary precedence accruing to himself and his tribe by reason of their Ishmaelitic, and therefore direct Abrahamic, lineage. The covenant being broadly given to the "seed" of Abraham, it was easy to infer slight mutilation or misinterpretation of the record, such mutilation transferring to Isaac the precedence actually allotted to Ishmael as the true "child of promise." And how much better does such an inference agree with the scientific probabilities of the case, for the hope of imperial mastery, as a racial entail, is far more reasonable in the progeny of the wild and aggressive Ishmael than in that of the meek and unenterprising Isaac. And the event seems to justify such prognostication, for while the Jews are everywhere a fugitive race—nationally "scattered and peeled"—the world has never seen so swift and tremendous a passage into imperial mastery as in the rise of the Caliphate. Overleaping all boundaries, geographical and racial,

Mohammedanism, Semitic in origin, has extended its rule over Aryan Shahs in Persia and Rajahs in India, is fast overspreading the crude mixed populations of Africa, and sways its vast dominions from a European center under the hand of a Turanian Turk. And this is the inevitable issue of the evolutionary method, if it lean upon racial continuity or historic succession as its clue. Christianity was, in that case, a riper form of Hebraism (only, however, as represented in its purity by the Judaizers whom Paul condemned), but this only as an intermediate stage leading on to its consummation in Islam. Mohammed thus supersedes Jesus as the true incarnation of the divine, the Koran eclipses the New Testament, the religion of blood and hate advances upon that of peace and love, the ultimate "Vicar of Christ" is not the supreme Pontiff, nor any chief rabbi, but the "unspeakable Turk." Instead of waiting for a New Jerusalem to "descend out of heaven from God," where the "gold is as glass" and the glad notes of the "new song" fill the air, we must be content to find all prophecy end in the abominations of the harem and the screams of helpless victims of swinish diabolism in Armenia.

Modern "pragmatism" has this, at least, to commend it, that it forbids us to believe the preposterously unbelievable. There is no loophole of escape from absurdity save in that which Jesus alone appealed to—"belief of the truth." And the truth is that Christianity, like the Christian, was born "from above." It was the product not "of blood, nor of the will of the flesh, nor of the will of man, but of God."

A handwritten signature in dark ink, appearing to read "W. D. Thomas". The signature is fluid and cursive, with a large, sweeping initial "W" and a distinct "D" and "T" following. The name "Thomas" is written in a similar cursive style.



## ART. VI.—THE TWO-MIND THEORY

It is now ten years since my friend Van Dyck asked for an evening with me to demonstrate that man had two minds. Until that time I thought I had but one, and also that one was enough when there was difficulty in making it up. Upon my saying as much, he answered with admirable candor that he felt sorry for me then, since the second mind could not be made up at all, or at least not to stay. It was endlessly and amazingly amenable to suggestion. It was a mind that could be led about by the nose. Indeed, by a process called autosuggestion, the party of the first part in my cranium could wheedle, cajole, or force the party of the second part into almost anything.

In Van Dyck's conversation, and also in the books which he brought along for aid and comfort, great use was made of the term "threshold of consciousness." Until that barrier, whatever it might be, was withdrawn, through sleep, hypnotism, or some other agency, the subliminal mind was never in evidence. Its function in the home of thought was like that of the wide pine board I had fitted into the nursery doorway to keep the wee toddler of our household from venturing forth at peril of life or limb. But I was not to gather from hence that the subliminal mind was a baby. Rather it was a Hercules for strength, a Bacon for versatility, a Chevalier Bayard for memory, and a Puck for globe-girdling. Think what it can do with the body! Shakespeare (who, by the way, had two uncommonly good minds) was once so benighted as to write,

O, who can hold a fire in his hand  
By thinking on the frosty Caucasus?  
Or cloy the hungry edge of appetite  
By bare imagination of a feast?

Had he but known himself to be a double-faced somewhat, objective on the one side and subjective on the other, he would never have considered that question a poser. Suggest to a man's subjective mind that he has had a feast, and he will have a sense of repletion; suggest to it that he has taken snuff, and he will sneeze. In-

deed, it can relieve pain without the intervention of medicine if only the objective mind can hoodwink it into believing that a cure is coming. It was Van Dyck's thought that here was fine scope for altruism, for the subjective mind could cure other bodies than the one it inhabited; could do it as well when they slept as when they woke; could do it a thousand miles away as easily as in the same room. "But," he asked, warming to his theme, "is not this something too good to be left optional? Sickness is a great economic loss. The Government ought to exercise a wise paternalism in its prevention or cure. It ought to make psychotherapy mandatory and require the employer to keep his employees in health. All he would need to do would be to reinforce their autosuggestion with his telepathy; their two 'dull, mechanic' minds with his two Napoleonic."

I wish to make it plain that my friend had more than an academic interest in this Æsculapian power of the subconscious mind. He hoped, with my aid, to put it at once to practical use. We held alike that alcoholism was a disease, and he urged my sympathetic coöperation in reforming the drunkards of our village. His plan was bewitchingly simple. He would engage to bring the patient into a state of willingness. A physician known to possess mesmeric powers was then to put the dipsomaniac into a trance by a charm of woven paces and of waving hands. I was to be in waiting, with my Shakespeare open at Cassio's lines, beginning:

O God! that men should put an enemy into their mouths to steal away their brains.

These I was to read at the psychological moment in my most impressive manner, which Van Dyck was kind enough to pronounce very impressive indeed, and thereupon an instant and permanent cure would be wrought. At this point came my first demurrer. I did not relish being linked with anything so eerie as hypnotism. It struck me as a strange fellowship. It was reminiscent of the collaboration of Stumpy with Jinny the donkey in rearing "The Luck" of Roaring Camp; and of Stumpy's remark, "Me and that ass has been father and mother to him."

It is not alone for weal that the subjective mind can affect

the body it dominates. It can give one all the symptoms of fever, if, while it is in the ascendant, it be suggested that he has a fever. It could starve the body, if you kept suggesting to it that food was poison. If it can bless the bodies of others a thousand miles away, it can likewise blast that far, and witchcraft again becomes credible. The potent whisky distilled by our grandfathers, whose fumes could intoxicate at forty rods, was not a circumstance.

Wonderful, however, as is the power of the subjective mind for weal or woe over the bodies of men, it is as nothing to its power over mind, its own dual unit not excepted. As an instance of its power to deceive its own self I was cited to the spiritualistic medium. That functionary, when he wishes a communication, suggests with Mind Number One to Mind Number Two that he is about to communicate with the late M. N. That spring having been touched, Mind Number Two does the rest. It alternately interrogates and impersonates M. N.; and Spiritualism turns out to be the case of a dog chasing his own tail. When it comes to other minds, this prodigy can understand their thoughts afar off through thought-transference. It can communicate with them by its own system of wireless telegraphy, better known as telepathy. This latter word brought Van Dyck to the Shakespeare-Bacon controversy. "Nothing," said he, "could be more stupid than the deliverances of the literary pundits upon this subject. To the last man of them they assume that the plays must have been written by the one man or the other. I maintain, in the light of the new psychology, that they were written by both. Parts that could not have originated with the man who 'knew small Latin and less Greek' obviously originated with the man who 'had taken all knowledge to be his province.' To be sure, Shakespeare's hand guided the pen; but he was in an exalted psychopathic state, as was indicated by his eyes rolling in a fine frenzy. And while he was in that condition of extreme receptivity, great surges of omniscience came to him by thought-transference from the mighty brain of Bacon. It were to be wished that the higher criticism of Shakespeare had reached the same advanced position as the higher criticism of the Bible. There it is indicated by marginal letters, J, E, and P, whether a paragraph was written by a Jehovistic or

an Elohist author, or whether it was an excerpt from the priestly code. Some day we shall doubtless have a Rainbow Edition, in which it will be graphically shown, by parti-colored text, how much of Shakespeare was Shakespearean, and how much came to him by psychic influence from his Elizabethan contemporaries."

After my friend had sent out the new-found mind as envoy plenipotentiary over all mind and over all animate matter, it would have smacked somewhat of niggardliness in him to deny it power over inanimate matter as well. He was too generous to think of it. He proceeded to claim for it power to manipulate the planchette, to do slate-writing, and to lift tables—all without the soiling, sordid contact of one's digits. At the risk of heaping Pelion on Ossa, he went on to affirm that it was invested with full power over airy nothings. It could raise its own ghost after death and send it back to haunt houses and graveyards.

Ghosts come back through telepathy raised to the second power. Beyond this, however, was a third power, in which the subconscious mind neither telegraphed thought, as in simple telepathy, nor sent it by ghost special delivery—in each instance to die upon impact with the mind for which the message was intended—but projected thought endowed with indefinite existence and left it to haunt like an invisible ghost the place where it came into being. A certain woman of Van Dyck's acquaintance had occasion to change her place of residence. In the new home she found herself profoundly depressed, though just why she could not understand until at length she discovered that the woman who had just moved out had been brought by domestic trouble to the verge of melancholia. Plainly the earlier occupant had saturated all that atmosphere with her despondency. *Post hoc, ergo propter hoc*. Now I myself am a nomad by predilection and practice, and this prospect opens up new vistas of wretchedness for me. It is bad enough to move into a house infested with buffalo moths, but now I see I stand a chance of leasing unwittingly a house infested with creepy thoughts. If my predecessor was positive that he would end his days in the poorhouse, I shall be obsessed by that selfsame foreboding. If, like the Idle Fellow who has left on record his Idle Thoughts, he imagined himself

successively a sufferer from every disease in the medical dictionary except housemaid's knee, I shall fall heir to the same form of hypochondria. Many a man is not to be blamed for his masculine whims. His domicile is responsible; it is fairly reeking with successive increments of them.

Perhaps I ought not to complain, but still I do think Van Dyck might have had enough regard for my sensibilities to break his next news more gently. He said that to bid one go to the devil was tantamount to requesting him to retire into his own subjective mind, for there was the only place where that individual had any existence. I had suspected that he would kill the devil before he was done; but it was in vain I held up imploring hands.

O, it is excellent

To have a giant's strength; but it is tyrannous

To use it as a giant.

Mark Twain tells us that when, as an innocent abroad, he first visited Rome, the guides kept up a running fire of "Michelangelo built this; Michelangelo painted that; Michelangelo chiseled yonder masterpiece," and it wearied him. He ventured to suggest that they economize breath, and just say once for all, "The eternal bore built the Eternal City." I confess to having had some such resentful feelings as I listened to the interminable wonders of the subconscious mind. I could not avoid growing as suspicious of a mind that did everything as I am of a medicine that cures everything. It was therefore with sincere commiseration that at a late hour I accompanied my friend to the door. He had counted on an ambrosial night and had not had it. His spark had fallen in wet tinder. Often since I have wondered whether other advocates of the theory have fared as badly; and the other day I thought I found a partial answer when, on picking up a recent volume by Münsterberg, I chanced upon this sentence: "The story of the subconscious mind can be told in three words: There is none."

*Alpheus B. Austin*

## ART. VII.—THE RELIGION OF RUSKIN

It is extremely difficult to classify John Ruskin. No ordinary measuring rod applies. He was altogether exceptional. His nature was exceedingly complex, and full of contradictory elements which he never succeeded in harmonizing. It was not granted him to attain unity of spirit or persistent fixity of aim. Tranquillity of soul was rarely his. He was torn and rent by violent emotions, hailed and hauled and hurled most tempestuously, storm-swept and fury-haunted. This makes his personality intensely interesting and the study of it exciting; makes it also very easy to construe him incorrectly. He had several sides, and unless all of them are combined, our estimate of him will go far astray. He throbbed with life to the very finger tips and defied all theories of classification. There is no doubt that he was a genius, that he was one of the most brilliant, eloquent, passionate, powerful persons of his generation, a man of loftiest ideals, untiring industry, and disinterested devotion to his fellows. He was the most extraordinary literary phenomenon of his age both in the mass of matter which he put forth and the number of topics which he treated; also in the beauty of his diction. He easily bears the palm as the prose-poet of the Victorian era. Yet, while a poet by temperament, he was in manner and motive a preacher, always preaching. The moral helpfulness of his ideas is fully equal to the charm and attractiveness with which they are presented. He was not only the greatest master of English prose, but one of the most original thinkers and one of the most inspiring teachers of the day, an influence for good hard to appraise.

Professor Charles Eliot Norton, of Cambridge, Mass., an exceedingly intimate friend and close correspondent, said: "For the sake of others, who have not known him as I have, I would declare my conviction that no other master of literature in our time has more earnestly and steadily endeavored to set forth, for the help of those whom he addressed, whatsoever things are true, honest, just, pure, and lovely; or in his own life has more faithfully tried to practice the virtues which spring from the contempla-



tion of these things." And Frederic Harrison, one of his biographers, declares: "In all the vast mass of his writings there is no line that is base or coarse or frivolous; not a sentence that was framed in envy, malice, wantonness, or cruelty; not one piece that was written to win name or popularity or promotion; not a line composed for any selfish end or in any trivial mood. Every word of this enormous library of print was put forth of set purpose, without any hidden aim, utterly without fear and wholly without guile; to make the world a little better, to guide and inspire and teach men, come what might, scoff as they would, turn from him as they chose, though they left him a broken old man crying in the wilderness with none to hear or to care."

His first successes were won as a critic of art. But he was a man, it has been said, "who cared for nature more than art, for humanity more than nature, and for the glory of God most of all." "A man of many sorrows and much disappointment, he saw very little of the travail of his soul, wore himself out in the help of his fellows, loved not his life unto the death. He quickened morality in the affairs of men, permanently enriched English literature, and bequeathed to us the legacy of a great example of service and the gift of a pure spirit." Yes; all this and much more is wholly true. There is no question that in the chivalrous spirit of an ancient knight he set his lance in rest for the defense of all that was noble and good, he resolutely fought against what he believed to be evil, and unselfishly devoted his days to duty. There was something even saintly in certain aspects of his life.

On the other hand, over against these many excellencies there were not a few faults which have to be taken into the account in adjusting the balance, faults springing in part from his natural temperament and aggravated by the peculiar conditions which surrounded his early years. It is freely asserted, and with too much justice, that he was arrogant, conceited, dictatorial, scornful, contemptuous, sarcastic, arbitrary, self-opinionated, vain, exacting, suspicious, wayward, inconsistent, with a tyrannical temper, a childish petulance, impatient and irritable, violently unjust, unable to bear opposition, full of crazy crotchets, exaggerated condemnations, impracticable theories, Quixotic, querulous nostrums,

fantastic notions. There is no doubt that he was intensely sensitive, as much so as a woman, a prey to the impressions of the moment; and his habit of uncontrolled extravagant expression reacted to increase the temper from which it sprang. He was in a state of either disgust or rage, or both, most of the time at a large part of the things which met him. He was wounded and embittered by the harsh criticisms to which his writings naturally exposed him both by their matter and manner. His deepest convictions were diametrically opposed to the prevailing ideas of his time. But he did not cease, from first to last, to fling himself with reckless abandon, with most exasperating dogmatism, and with every indication of intellectual and spiritual pride, self-confident, intolerant, straight against the iron walls of prejudice which absolutely refused to budge. The result of all this was, that constantly working his emotions as well as his intellect in an utterly, wantonly spendthrift manner, after a time his overwrought brain gave way and he was desperately ill in his sixtieth year. Delirium set in, there was inflammation in the tissues of the brain, and in the twenty years or more that he had yet to live he was a broken man, prematurely old, with spells of insanity recurring at certain intervals ("eating Nebuchadnezzar's bitter grass," he called it), until for the last ten years he altogether ceased mental production and lived in complete retirement, with little to vary the quiet monotony of his days.

His sorrows and his follies of many kinds were exceeding great. After describing some of the trials which robbed Ruskin of peace, Professor Norton adds: "His unsettled religious convictions failed to afford him solid comfort and support." It is not possible to understand Ruskin without a thorough study of his religion. Nor would there be very much to study if this were left out, for it was central and fundamental in his whole make-up. He was, first of all and last of all, an ethical and religious teacher. He was preëminently a prophet, a seer, who looked into the heart of things, ignoring surface appearances and despising conventionalities, speaking out his great thoughts, his profound beliefs, with a vehemence and sincerity which compelled attention. Even when he made art the text, right living was the sermon frequentest

and longest on his lips. "Art has for its business to praise God," he wrote in the first volume of *Modern Painters*, and in the last volume, "Art is the expression of delight in God's works." He insisted that there could be no thoroughly genuine development of art that was dissociated from the moral element in life. "All great art is praise." "Art is religion," he writes, meaning by religion "the feelings of love and reverence or dread with which the human mind is affected by its conceptions of spiritual being." "Great art is nothing less than a type of strong and noble life." "So far from art being immoral, little else is moral; for if life without industry is guilt, industry without art is brutality." "The greatest art is born of a noble national morality and is conditioned upon the moral fiber of the workman." "When morality decays art decays." He classes art with morality and religion as "one of the stairways that lead men out of the pit of materialism to the higher and purer glories of mind and spirit." Quotations of this sort might easily be multiplied, for they abound in his works. Discerning minds recognized that when he turned away from art topics, at about the age of forty, and for the rest of his days devoted himself to ethics and economics, to subjects that were related in the closest way to the uplifting of humanity and the improvement of the condition of the masses, he was but following out what had been from the beginning his main endeavor. His prophetic commission covered it all. His religion was wide-reaching enough to embrace many diversified developments of the higher aspects and aspirations of humanity. But his personal faith suffered many vicissitudes. His Scotch mother, who dominated his early years, and most of the others, was extremely Puritanic and vigorously Calvinistic, devoted to what were known as evangelical doctrines of the most orthodox stripe. There was also an old servant in the family of a similarly solemn and severe sort, "incapable of a smile," but rigidly pious. In after years he refers to her as one who "may have been partly instrumental in giving me a bias against evangelical religion." For such a bias, drawn from those who were virulent and offensive in their piety and with whom he came too much in contact in this forming period, he exhibited when the natural reaction came. While in

leading strings, drilled in the Bible daily and taken to church each Sunday, all seemed to go well. Like some other children of the sort, he preached a sermon before he was three, climbing up in a chair and saying, "People, be dood. If you are dood, Dod will love you; if you are not dood, Dod will not love you. People, be dood." And the Bible drill was by no means wasted. Indeed, he bears grateful testimony to what he owed his mother "for the resolutely consistent lessons" with which he was exercised in the Scriptures, "so as to make every word of them familiar to my ear in habitual music, yet in that familiarity revered as transcending all thought and ordaining all conduct." This course did not altogether cease until he went to Oxford, at the age of eighteen, although somewhat modified after fourteen. He recalls "the long morning hours of toil, as regular as sunrise, by which year after year my mother forced me to learn these chapters and fine old Scotch paraphrases, allowing not so much as a syllable to be missed or misplaced, while every sentence was required to be said and said over again until she was satisfied with the accent of it." After the chapters read, two or three a day according to the length, he had to learn a few verses by heart. He gives a list of twenty-six chapters which were especially memorized, and says that by these my mother "established my soul in life." But he adds that by this he does not mean that she made him in this way vitally, evangelically religious. "The fact was far otherwise. I meant only that she gave me secure ground for all future life, practical or spiritual." And he also says, "Though I have picked up the elements of a little further knowledge, and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters I count very confidently the most precious and on the whole the one *essential* part of all my education." Surely this is a most significant and impressive testimony to the value of early Bible training. But one is disposed to think, or at least to wish, that this gain might have been reached without the evil results which also attended it. The other books on which his tender mind was nourished were Bunyan's Holy War and Pilgrim's Progress, Quarles's Emblems, Foxe's Book of Martyrs, Homer's Iliad, and the Works of Sir Walter Scott.

Writing in *Preterita* about his early days, he says that during his European journeys, while a young man, he privately read a chapter in the Bible morning and evening, repeated the Lord's Prayer after it, and then asked for everything that was nice for himself and his family; "after which I waked or slept without much thought of anything but my earthly affairs, whether by night or day. It had never entered into my head to doubt a word of the Bible, although I saw well enough already that its words were to be understood otherwise than I had been taught; but the more I believed it, the less it did me any good. If I had lived in Christ's time I would have gone with him up the mountain or sailed with him on the Lake of Galilee. But that was quite another thing from going to Beresford Chapel or Saint Bride's, Fleet Street. Without much reasoning in the matter I had virtually concluded from my general Bible reading that, never having meant or done any harm that I knew of, I could not be in danger of hell; while I saw also that even the *crème de la crème* of religious people seemed to be in no hurry to go to heaven. On the whole it seemed to me that all that was required of me was to say my prayers, go to church, learn my lessons, obey my parents, and enjoy my dinner."

While an undergraduate at Oxford,<sup>1</sup> he spent part of every evening with his mother, who lived there to look after him, and this kept him steady to the old faith. Although the movement which created the High Church and Broad Church parties was already on foot in those years, he took no part in it, and was not, apparently, affected by it. He observed his regular religious duties and went quietly on his way. "In 1840," he says, "I was as zealous and pugnacious and self-sure a Protestant as you please. The first condition of my being so was, of course, total ignorance of Christian history; the second one, that all the Catholic Cantons in Switzerland were idle and dirty, all the Protestant ones busy and clean." In 1841 he writes of having "a dim sense of duty to myself and my parents, and a daily more vague shadow of Eternal Law." It was three years after this, in Italy, that he speaks of "a

<sup>1</sup>It was January, 1837, when nearly eighteen (born in London, February 8, 1819) that he took up his residence as a gentleman commoner at Christ Church College. May, 1842, he received his B. A., with an honorary double fourth, and October, 1843, he took his M. A. degree.

deeper and more rational state of religious temper. I can hardly yet call it religious thought. I steadily read chapters morning and evening. A continual comparison between the Protestant and Papal service every Sunday made me feel that all dogmatic teaching was a matter of chance and habit, and that the life of religion depended on the force of faith. I saw that George Herbert, in the sincerity and brightness of his imagination, represented the theology of the Protestant church in a perfectly central and deeply spiritual manner. Whatever has been wise in thought or happiest in the course of my following life was founded at this time on the teachings of Herbert. He was to me at this time, and has been since, useful beyond any other teacher. Not that I have attained to any likeness of feeling with him, but I knew where I was myself wrong or cold in comparison." He gives the full text of Herbert's poem called "Submission," beginning, "But that thou art my wisdom, Lord," and adds: "It has been most useful to me." It was not far from this time that he attended Camden Chapel, in London, for quite a while and heard the Rev. Henry Melville, afterward Canon of Saint Paul's. He calls him "the only preacher I ever heard whose sermons were at once sincere, orthodox, and oratorical on Ciceronian principles. I owe to him all sorts of good help in close analysis, but especially my habit of always looking, in every quotation from the Bible, to see what goes before it and after."

Up to 1845 he kept to the rigid Sabbatarianism of his youth and never thought of traveling, climbing, or sketching on Sunday. His first infringement of this rule, by climbing after the morning service, remains, he says, "a weight on my conscience to this day. But it was thirteen years later before I made a sketch on Sunday." This Sunday hill-climbing in the Alps, says his biographer, Mr. Collingford, "was the first shot fired in the war, in one of the strangest and saddest wars between reason and conscience that biography records; strange because the opposing forces were so nearly matched, and sad because the struggle lasted until their field of battle was desolated before either gained the victory." As late as 1850 he was still so strongly under the influence of his early teachings that he quarreled with Frederick Dennison



Maurice over the song of Deborah and the action of Jael. He thought that song as sacred as the Magnificat of Mary, and resented any reflections on the low morality indicated in the incident.

The first drawing of a flower on the Sabbath, in 1858, marked in a very positive way an open break with his old life. It was in October of this year, at Turin, that he attended service in a chapel of the Waldenses and heard some peculiarly revolting ideas about God—ideas revolting to his larger intelligence broadened by travel and a knowledge of the world, but which had once been accepted as a matter of course. As he walked away from the service and meditated about it in a picture gallery he was aware that a decisive change had come over his convictions regarding religion. Referring to it many years later, he writes: "Of course that hour's meditation in the gallery at Turin only concluded a course of thought which had been leading me to such positions for many years. There was no sudden conversion possible to me. But that day my evangelical beliefs were put away to be debated no more." It was about this time that he wrote, "I want to Macadamize some new roads to heaven with broken foolsheads." His creed underwent a pretty radical reconstruction. He says: "It was no longer any use trying to identify my point of view with Protestantism. I saw both Protestants and Roman Catholics in the perspective of history converging into the primitive far-distant ideal unity of Christianity, in which I still believe." He gradually, however, receded still further and became yet more immersed in skeptical difficulties until he could scarcely be called a Christian at all. It is not easy to tell just what his views were during this period. He was not an atheist, nor an infidel in the coarse meaning of that term, nor were his high moral standards and principles at all affected. He seldom made appeal, however, to Christian sanctions. He taught, rather, the Greek virtues and spiritualized Scripture in a broad-church manner. It is certain that his Calvinistic creed had wholly collapsed, as was inevitable, and in so doing about all that could in any way be styled orthodoxy or evangelical Christianity had been carried away. Just how much remained is not so clear. His experience somewhat resembled that of Fred-

erick W. Robertson and many others of similar strong religious nature who recoiled, as they came to an independent exercise of their minds, from the really un-Christian dogmas which had been instilled into them while young, and for a season were driven into very deep waters, but eventually struggled through and recovered their footing on the shores of peace. Ruskin was for about seventeen years wandering in the dreary doubt and darkness of what might be called devout paganism, rather than the warm beams of the light of gospel day. He gave up prayer and was very miserable. In some of his Alpine journeys he had a Savoyard guide who could scarcely read or write, but was, says Ruskin, "without exception one of the happiest persons and, on the whole, one of the best I have ever known. After I had provoked him with less cheerful views of the world than his own he would fall back to my servant behind and console himself with a shrug of the shoulders and a whisper, 'The poor child, he does not know how to live.'" It was, indeed, most sorrowfully true. There is no real evidence that even in early days he had what we are accustomed to call a genuine conversion in the evangelical sense, or ever knew the profound joy of intimate soul fellowship with the Saviour of mankind. And this, of course, made it harder for him to hold to the essentials of Christian faith when the fires of intellectual skepticism put everything to the test. Through lack of anything better, in 1869 he fell in love with Saint Ursula. Her legend obtained no little power over him. She became, as time after time he visited Venice for her sake, a personality, a presence, a living ideal. The story of her life and death became to him an example. The conception of her character as read in Carpaccio's picture became a standard for his own life and action in many a time of distress and discouragement. The thought, "What would Saint Ursula say?" led him quite often to burn the offensive letter or hold back the sharp retort upon stupidity or impertinence, and to force the wearied brain and frenzied nerves into patience and a kindly answer.

One chief influence in restoring his faith and bringing him back to a more definitely Christian position was, as is so often the case, deep affliction. The great tragedy of his life, his rejection

by Rose La Touche, to whom he was so devotedly attached (a rejection conscientiously based on his hostility to the evangelical faith), and her death in 1875 affected him most profoundly, tearing his heart to pieces and turning his thoughts heavenward. The Christmas of 1876 was also an important crisis with him. He was attacked by severe illness and brought into great pain as well as peril. He seemed, as he struggled, to obtain some assurance of another life. His intense despondency was changed into happiness. He was able to rejoice in the conviction that there was a guarding Providence whose helpful influences were round about him. He recanted his skeptical judgments. He searched the Bible anew most diligently for its hidden meanings. And in proportion as he felt its inspirations he recoiled from the conclusions of modern science and wrapped the prophetic mantle more closely around him as he denounced with growing fervor the crimes of our unbelieving age. It was in this year we find him saying, "I am absolutely certain that were either Saint Louis, Saint Francis, or Saint Hugo of Lincoln here in the room with me, they would tell me positively that my ignorance of what they knew was wholly owing to my own lust, apathy, and conceit, and that if I chose to live as they lived I should learn what they knew." And again he writes, "I have no new faith, but am able to get some good out of my old one, not as being true, but as containing the quality of truth that is wholesome for me. One must eat one's faith like one's meat for what is good in it. Modern philosophy, for the most part, is absolutely incapable of nourishment." Soon after this, 1878, he writes: "My own feeling now is that everything which has hitherto happened to me and been done by me, well or ill, has been fitting me to take greater fortune more prudently and to do better work more thoroughly." In 1879 he wrote some letters on the Lord's Prayer, in which he dwelt on the need of a living faith in the Fatherhood of God and childlike obedience to the commands of old-fashioned religion and morality. In 1880 he delivered a lecture, afterward published as the first chapter of his *Bible of Amiens*. His biographer remarks that the distinctly religious tone of the work marks a decided change in his outlook, indicating a profound development of the tendency which had

been strengthening for some time. "He had come out of the phase of doubt into the acknowledgment of the strong, wholesome influence of religion; into an attitude of mind in which, without unsaying anything he had said against narrowness of creed and inconsistency of practice, without stating any definite doctrine of the after life or adopting any sectarian dogma, he regarded the fear of God and the revelation of the Divine Spirit as great facts and motives not to be neglected in the study of history, as the groundwork of civilization and the guide of progress." From this time on for the remainder of his life, until the end, in 1900, he occupied a definite Christian standpoint and drew much comfort from his recovered faith. He did not become formally connected with any church or religious party. He was neither Anglican, nor Roman Catholic, nor anything else of a special sort. It is of no use to try to label him or classify him definitely. He had no heart or care for the divisions among Christians; the rivalries of the churches were hateful to him. He writes near the close of his days: "I was, and am, and can be, only a Christian catholic in the wide and eternal sense. I have been that these five and twenty years at least. Heaven keep me from being aught else as I grow older. I am no more likely to become a Roman Catholic than a Quaker, Evangelical, or Turk." In 1880 he said: "I write as a Christian to Christians; that is to say, to persons who rejoice in the hope of a literal, perpetual life with a literal, personal, eternal God." He became increasingly convinced that "the only constant form of pure religion is in useful work, faithful love, and stintless charity." This he exemplified. He took the family prayers at Brantford, where his final years were spent, preparing careful notes for the Bible readings. He wrote collects for the occasion, which are deeply interesting as the utterance of a man who had passed through so many wildernesses of doubt and had returned at last, not precisely to the fold of the church, but certainly to the footstool of the Father. His religion at its best was a good deal like that of Browning, a religion of the spirit rather than of the letter; consisting not so much in doctrinal conventionalities as in the vital realities of conduct. Both these great men accepted Christianity as the union of man's soul with the

Infinite One rather than as a hard-and-fast dogma or a cut-and-dried creed. They accounted religion as rightness and ripeness of being. To love God, they felt, is to love all the pure things and thoughts the world contains; to serve his creatures, great and small, is to serve him. They considered life to be intended not so much for probation as for education, not to prepare for heaven specifically, but to give culture in the higher discipline of the soul. "Other-worldliness" did not bulk largely with them. Love, Life, and Light defined or depicted the Ever Near, the Immanent Preserver and Sustainer. Of Ruskin, as of Browning, it could with full truth be said, "He at least believed in soul, he was very sure of God." As Carlyle, his master in some things, said, "There was a ray of real heaven in him." His final and settled beliefs were about right. He believed in God, in Christ, in immortality, in liberty, in joy, in purity. Christianity, he said, was "believing in the love of God manifested in Jesus Christ, who took upon him the form and flesh of men, died the death of the creature he had made, rose after death into glorious life, and shall some day return to judge mankind; anything less than this will not do." "Obedience to the Bible," he said, "is the best answer to the attacks upon it." All his books are full of the Bible from first to last. Of Scripture allusions and quotations there are 450 in *Modern Painters* and over 600 in *Fors Clavigera*. There must be many thousands of such references in the entire list. He calls the Bible "the grandest group of writings extant in the rational world, the guide of all the arts and acts of that world which have been noble, fortunate, and happy." No other literature in the world, he considered, could fulfill its place or take its function; if every teacher's truest words in all languages had been written down and collected together, they could not equal it.

He was a pure and chivalrous spirit, a man of high courage and unflinching truth, of unswerving devotion to loftiest ideals. His unselfishness was as notable as his self-will. He deeply concerned himself with the welfare of the world, grieved intolerably over the evils that seemed unnecessary, and found contentment for himself impossible while others were ill-content. Few, if any, have ever felt as he did the full horror of humanity, or had so

deep a sense of the misery in the world. Few, indeed, have devoted themselves so thoroughly to the service of mankind. He writes in 1863: "The folly and horror of humanity enlarge to my eyes daily; the cry of the earth to me is in my ears continually." "I am tormented between the longing for rest and a lonely life and a sense of this terrific call of human crime for resistance and human misery for help, for it seems to me as the voice of a river of blood which can but sweep me down in the midst of its black clots helpless."

In January, 1871, he began in this way a remarkable monthly miscellany which he called *Fors Clavigera*: "For my own part I will put up with this state of things positively not an hour longer. I am not an unselfish person, nor an evangelical one. I have no particular pleasure in doing good; neither do I dislike it so much as to expect to be rewarded for it in another world. But I simply cannot paint, nor read, nor look at minerals, nor do anything else that I like, and the very light of the morning sky has become sorrowful to me because of the misery that I know of, and see signs of where I know it not, and which my imagination can interpret too bitterly. Therefore I will endure it no longer quietly, but henceforth, with any few or many who will help, do my poor best to abate this misery, and that I may do my best I must not be miserable myself any longer, for no man who is wretched in his own heart or feeble in his own work can rightly help others." Carlyle writes in a letter to Emerson, "No man in England has in him a divine rage against iniquity and falseness and baseness that Ruskin has, and that every man ought to have." Feeling so strongly as he did the amount of work that ought to be done, it is no wonder that he took this motto, "To-day," and with a keen consciousness that the night would soon come drove himself without mercy. He seemed possessed by a very demon of activity, an incredible, dangerous industry that permitted no pause in labor, however much his suffering system craved it. It is no wonder that the easy-going, pleasure-seeking, self-hunting classes were scandalized and shocked by his terrific philippics that tore straight through their flimsy pretenses and paid scant heed to their age-long prejudices. It must be confessed that he



did not "see truth steadily and see it whole." He was not made that way. He was unbalanced. He could not perceive the entire problem, had depth rather than breadth of view, and did not do full justice to his generation. This detracted a good deal from his effectiveness as a reformer and even as a prophet. He was only in part acquainted with the precise condition of affairs he undertook to revolutionize. He tried to impose his own private and quite unimportant tastes upon those wholly unprepared to appreciate them. He was not fitted to erect institutions or to mold communities. But the very narrowness of his vision gave him a power of pressing home important truth in a way that challenged conviction. He saw some good things very clearly and stated them very strongly. Here are a few of his utterances that pertain more particularly to religion:

Men have been curiously judging themselves by always calling the day they expect *Dies Irae* instead of *Dies Amoris*.

The creed of the Dark Ages was, I believe in one God the Father Almighty, Maker of heaven and earth. The creed of the Light Ages has become, I believe in Father Mud, the Almighty Plastic, and in Father Dollar, the Almighty Drastic.

It never seems to strike any of our religious teachers that if a child has a father living, it either *knows* it has a father or does not; it does not *believe* it has a father. We should be surprised to see an intelligent child standing at its garden gate and crying out to the passers-by, I believe in my father because he built this house.

There is need, bitter need, to bring back into men's minds that to live is nothing unless to live be to know Him by whom we live.

No gospel is good for anything which is not good for everything. Unfaith in aught is want of faith in all.

I am always quite serious when I speak of the devil.

There is but one reality, God above, and man either obeying or withstanding him.

We must one and all surrender to the great and awful Will of whose workings we know little, but which means to triumph, whatever we may do to hinder or delay its purpose. There is no peace without it.

Apathy as to eternal life is the first great mystery; it stands in the way of every virtue.

All things will not be well till all men are good.

Every day is a day of judgment. Judgment waits at the doors of your house and at the corners of your streets. We are in the midst of judgment.

The best of us are sunk into the sin of Ananias, and it is a great one; we want to keep back part of the price; we continually talk about

taking up our cross as if the only harm in the cross was the weight of it, as if it was only a thing to be carried instead of to be crucified upon.

We need examples of people who, leaving Heaven to decide whether they are to rise in the world, decide for themselves that they will be happy in it, and have resolved to seek not greater wealth, but simpler pleasure; not better fortune, but deeper theology; making the first of possessions self-possession.

It is very Utopian to hope for the entire doing away of drunkenness and misery out of the Canongate; but the Utopianism is not our business, the work is.

The slothful man says, "There is a lion in the path, I shall be slain"; the unslothful man says, "There is a lion in the path; it shall be slain."

Idleness is the chief cause now and always of evil everywhere.

People are perpetually afraid of doing wrong, but unless they are doing its reverse energetically they do it all day long, and the degree does not matter.

When men are rightly occupied, their amusement grows out of their work, as the color petals out of fruitful flowers.

Being pictures is better than buying pictures.

Substitute living for getting, coöperation for competition.

That country is richest which nourishes the greatest number of noble and happy beings.

That man is richest who, having perfected the functions of his own life to the utmost, has also the widest and most helpful influence both personally and by means of his possessions over the lives of others. There is no wealth but life.

The wisdom of life is in preventing all the evil we can and using what is inevitable for the best purposes.

It is not the main business of any healthy human life to make money. The work is first, the fee is second with true men. It is the whole distinction in a man, the distinction between life and death in him and heaven and hell for him. Work first and you are God's servants, fee first and you are the fiends.

All the world is but one orphanage so long as its children know not God their Father; and all wisdom and knowledge is only bewildered darkness as long as you have not taught them the fear of the Lord.

Such words will not perish, for they are a part of the word of the living God. There are very many more of them that might easily be quoted. But space here will hardly permit further citations. We have given enough to show the high practical quality of Ruskin's religion. It consisted not in a creed or a system of observances. It was a life in harmony with the laws of God. He found God everywhere. There was no space or time that did not contain infinity and mystery. He labored to put the spirit of Christ into the business of the world, and to denounce the greed

of gold. He resolutely protested against what he believed to be wrong, and unselfishly devoted his life to making it right. Duties, not rights, were the things which he emphasized. He lavishly spent himself, his time, his energy, his wealth in trying to illuminate, elevate, and ennoble the lives of others. Jowett called him "the gentlest, most innocent of mankind." Carlyle, in the last book he gave his disciple, wrote, "To my clear and ethereal Ruskin." He had an irresistible charm of manner. He had a genius for friendship, a love of children, and was very kind to strangers, writing them many and long letters. Face to face with people who met him in company or alone, the acerbity and irritability so frequent in his pen work altogether disappeared. He proved the most willing and patient of listeners, always deferring to the judgment of others in things wherein he did not profess to be a student, and anxious only to learn. His tenderness and generosity and magnanimity were exceeding great. The million dollars which his father left him he gave away very speedily, not always wisely, but always with a sincere desire to do good and promote the welfare of the world.

That his life was to a considerable degree a failure he realized only too keenly. "It is not my work that drives me mad, but the sense that nothing comes of it," he said. His ideals were very high, and men were very hard to move out of the ruts of self-interest. He was not very happily put together. He had not the physical basis for serenity. His emotions were too intense, his body was too frail. The engine drove the machinery too violently for its good. He wrote to his mother, "I have the secret of extracting sadness from all things instead of joy"; and again, "I have the gift of sucking bitters." "Perhaps I shall be quite happy just before I leave the world." But though he was foiled in his favorite aims, as he says, and had been obliged to surrender his best hopes, he discovered compensations. "The more my life disappointed me, the more solemn and wonderful it became to me. It seemed that there was something behind the veil of it which was not vanity. I saw that both my failure and such success in petty things as in its poor triumph seemed to me worse than failure came from the want of sufficiently earnest effort to under-

stand the whole law and meaning of existence and bring it to noble and due end." His very failure was in one sense better than success. So far as it came from his too exalted aim, from the fervor of his belief and from the abandonment of every self-interest and even of every prudential motive, it has done the world more good than any mere temporary triumph would have done. It has been like the failure of Telemachus to stop the gladiators, or of John Brown to free the slaves of Virginia; nay, it brings him into approximation with the world's Redeemer. He could, as did they and multitudes more, fall back for consolation on the simple fact that, as he declares, "All my life I have desired good and not evil." "I never betrayed a trust, never willfully did an unkind thing, never depreciated another that I might raise myself." "I have done for my country such service as she has willed to receive by laying before her facts vital to her existence, unalterable by her power, in words of which not one has been warped by interest or weakened by fear, and which are as pure from selfish passion as if they were spoken already out of another world."

But we must pause. Several such articles as this would be necessary to begin to do justice to the entire round of Ruskin's immense contribution to the thought and life of mankind. We leave our theme far from finished. But perhaps those who read what we have written will understand a little better than before that John Ruskin was one of the chief prophets of the nineteenth century, with a genuine message from on high, one of the great motive forces of the modern world, one who through keen sufferings and many trials won out at length into peace, and has left a record of good words and deeds, a monument of tuneful praise to God that shall long serve to keep his memory green among men.

*James Mudge*

ART. VIII.—THE MUSICAL TASTES AND TALENTS OF  
THE WESLEY FAMILY

No other family in English history has given to the world so many preachers and musicians of note as have the Wesleys. For two hundred and fifty years, from the days of Bartholomew, the great-grandsire of John Wesley, to the death of Samuel Sebastian Wesley, in 1876, there was no time when some one bearing this honored name was not contributing to the good of mankind either in the Christian ministry or as a composer and performer of sacred music. It is quite true that no musical talent of the first order appears till we come to the songs of Charles Wesley; but in the two generations preceding there were revealed tastes and instincts so marked as to fully justify the statement that "Music was a passion in the Wesley family." Samuel, the father of John and Charles Wesley, was an ardent lover of music. It was a part of his creed that

The man that hath no music in himself,  
Nor is not moved with concord of sweet sounds,  
Is fit for treasons.

He once declared with great spirit that "nothing but a stock is proof against the charms of music; nay, even that will feel though it can't hear it"; and he further expressed the judgment that "of all music, vocal is the most moving, especially when good sense, good poetry, good tunes, and a good voice meet together." He lamented the fact that the excellent custom of singing psalms in the home was dying out, and he frequently rebuked his people for their negligence at this point and exhorted them to mend their ways. At the same time he was far too discerning not to recognize and frankly confess that the tunes in common use were positively "vile." He longed for a master hand to write something nobly worthy of the worship of God. He was overjoyed when, in 1704, the way opened for his eldest son, Samuel, to enter Westminster School, London, where, in immediate connection with the Abbey, he would enjoy the opportunity of hearing and studying the

finest music in the kingdom. A letter written to the lad by his father, in 1706, is still extant:

I hope you understand the Cathedral service—what they sing and say, which at first is difficult. . . . If we do understand the service we shall find church music a great help to our devotion, as it notably raises our affections toward heaven. . . . We are not to think God has framed man in vain an harmonious creature; and surely music cannot be better employed than in the service and praises of Him who made both the tongue and the ear.

It was a life-long contention of the elder Samuel that a man ought not to enter the ministry till he had made a study of music and was in some measure prepared to instruct his people. We can well imagine what an influence such a conviction must have had on the sons John and Charles. It was unfortunate that the people of Epworth, where Samuel Wesley labored for so many years, were not musically inclined. On one occasion he regretfully observed, "As they cannot reach anthems and cathedral music, they must be content with their present parochial way of singing," which, however, under his faithful leadership was far better than it would otherwise have been.

John Wesley's visit to the Moravians at Herrnhuth in 1738 confirmed his belief in the power of sacred song, and he returned to England to begin that series of hymn books which proved such a mighty factor in the spread of the evangelical faith. He was very particular in the choice of tunes. In 1742 he issued in a thirty-six-page book "a collection of hymns set to music as they are sung at the Foundry." But it was not till 1761 that his desires were fully realized. In the preface to *Hymns with Tunes*, published at that time, he wrote: "I have been endeavoring for more than twenty years to procure such a book as this, but in vain. Masters of music were above following any direction but their own, and I was determined whoever compiled this should follow my direction, not mending our tunes, but setting them down neither better nor worse than they were. At length I have prevailed." Prior to the appearance of this book Wesley published a somewhat pretentious volume of three hundred and fifty-four pages bearing the title, "Sacred Harmony; or a choice collection of Psalms and Hymns, set to music, in two and three parts, for



the Voice, Harpsichord, and Organ." This, however, must have been designed largely for use in the home. While John Wesley was a real lover of good music, both vocal and instrumental, he was strongly averse to the introduction of musical instruments into the Methodist chapel. He once said, in reply to a question, "I have no objection to instruments of music in chapel, provided they are neither *heard* nor *seen*." While his opposition may have been due in part to a fear of spiritual harm, as implied in the stanza that the old-time Methodists sang—

Still let us on our guard be found,  
And watch against the power of sound  
With sacred jealousy;  
Lest, haply, sense should damp our zeal,  
And Music's charm bewitch and steal  
Our hearts away from thee—

no doubt it arose chiefly from a desire to maintain the distinction between church and chapel. What would have been entirely proper in a building expressly designed for the use of the established liturgy seemed to Wesley inappropriate in a meeting place of a society. Unless the testimony of Wesley's journals is entirely misleading, we shall be slow to believe that Dr. Adam Clarke, who "abominated and abhorred" instrumental music in any place of worship, was correct in thinking that Wesley's views were identical with his own. The founder of Methodism had too musical a soul for that. In 1762 he attended a Sunday service in the Cathedral at Exeter, and afterward spoke with enthusiasm of the splendid organ and the inspiring music. Twenty years later he again worshiped in the same place, and wrote, "I was much pleased with the solemn music at the post-communion, one of the finest compositions I ever heard." Similar allusions are scattered through his works.

He was especially fond of oratorios, and on various occasions he listened to them with evident pleasure. He had some very decided notions of his own, however, which he never hesitated to express. After hearing "Judith," he wrote: "Some parts of it were exceeding fine; but there are two things in all modern music which I could never reconcile to common sense; one is, singing

the same words ten times over; the other, singing different words, by different persons, at one and the same time, and this in the most solemn addresses to God, whether by way of prayer or thanksgiving. This can never be defended by all the musicians in Europe, till reason is quite out of date." Through his entire life this was a custom which vexed Wesley's soul. When a young man, he declared that such singing had "no more religion in it than a Lancashire hornpipe," and forty years later, when he found that in one of his own chapels the choir was rendering the psalms in this fashion, he put an instant stop to it, exclaiming, "What an insult upon common sense! What a burlesque upon public worship! No custom can excuse such a mixture of profaneness and absurdity." We may set this down as a curious illustration of the musical taste, rather than talent, of Wesley. The fact remains, however, that, generally speaking, he was an ardent lover of good music and a discriminating judge of its real merits.

By far his most important and abiding contribution to the musical development of the nation was in teaching the people to sing. Here he showed himself a genius. For half a century he was the singing master of the kingdom. Up and down the country he journeyed, the hymns of the brother Charles in his hands, and wherever he went he awakened a chorus of sacred melody. He laid down five simple rules: "*Sing all; sing lustily; sing modestly; sing in tune; sing spiritually.*" One who has ever listened to a congregation of Yorkshiremen or Cornishmen singing can appreciate the work of Wesley, and it is the same nearly all over the land. Much that he said and did has been forgotten, but the English will forever be a better people because they learned from him the beauty and the power of Christian song.

Charles Wesley, like his brother, was extremely fond of music. As a collegian, he played the flute, and all his life he was a singer. In 1745, he was instrumental in the conversion of Mrs. Rich, the wife of the proprietor of Covent Garden Theater, in whose home he was henceforth a frequent and honored guest. Here he entered a distinguished musical circle and met some of the most eminent composers and artists of the century. The daughters of Mr. Rich were taught music by Handel, and one of them after-

ward married Mr. Beard, the famous singer for whom the tenor parts of the "Messiah" were written. Dr. Pepusch and Dr. Boyce, the great composer of cathedral music, and many others of high standing, were on intimate terms with the family. Charles Wesley moved among these masters with ease and dignity. He was welcomed as a brother and at once installed as "Chaplain and Laureate" of the group. While his peculiar genius was that of a poet, his cultivated musical taste made him keenly appreciative of the talents of his associates. He was brought into repeated contact with Handel, and among the treasures of the Fitzwilliam Museum, at Cambridge, are three tunes by the great composer, in his own writing, set to hymns of Charles Wesley. As is well known, Handel was of an irritable temper, and when angered he would swear violently. But Wesley and Methodist life and teaching must have had a marked influence upon him. He became subdued and softened, and toward the close of his life he entered into a quiet, beautiful religious experience.

To Charles Wesley eight children were born, only three of whom grew to maturity. One of these was a daughter, Sarah, the "Sally" so beloved by her uncle John. The two sons, Charles, born in 1757, and Samuel, eight years later, were musical prodigies. What talents some of the other children might have developed if they had been spared there is no telling. The records state that the first-born son, who died in infancy, was able to carry a tune and beat time when a year old. Charles began to play the harpsichord when he was so young that he had to be tied in his chair, and his development was so rapid that skilled musicians who heard him were astonished beyond measure. The father was very happy and thankful that God had given him such a child, and was eager to encourage his progress in every way. He took him on a visit to London when he was four years old, and the critics who listened to his playing were enthusiastic in their praise. Six years later, the boy was again taken to London. The chief trouble had been to find some one competent to instruct him. Those who had been engaged would sit by in mute wonder, learners rather than teachers. It was suggested to the father that if only Kelway, one of the most renowned organists in the world,

would consent to receive the boy as a pupil, the difficulty would be met, "but," it was added, "he will not, neither for love nor for money." Nevertheless Mr. Wesley called upon him, and, on hearing the young musician, the master was so delighted that for the next two years he taught him, refusing to accept any fee. One day, after the lad had finished a favorite sonata, Kelway exclaimed to a group of listeners: "I will maintain before all the world that there is not a master in London that can play this as he does! It is a divine gift. He is the greatest genius in music I ever met with. How Handel would have shaken his sides if he could have heard him!"

Charles Wesley was already on intimate terms with many of the musical celebrities in the capital, and now the young son was admitted with enthusiasm to the same circle. Wealthy and titled families vied with each other in doing him honor. He received many valuable gifts, and none that he prized more than Dr. Boyce's three volumes of cathedral music from his uncle John.

In the meantime the younger brother, Samuel, was developing equally extraordinary gifts. In 1771, partly in order to give his sons the fullest musical advantages, Charles Wesley removed with his family from Bristol, which had been their home for many years, to London. Here the boys made rapid advance. Samuel began to read music when scarcely more than a babe, and when he was five he knew by heart all the airs, recitatives, and choruses of "Samson" and the "Messiah," both words and notes. He composed music even before he could write, and when he was eight years old he composed to the oratorio of "Ruth" music entirely his own, an achievement which Dr. Boyce considered almost incredible. The Wesley home, in Chesterfield Street, was the scene of many brilliant musical gatherings. For several years the boys gave an annual series of concerts. The large drawing-room, seating eighty people, was invariably crowded with a most critical audience. The subscription for each course was three guineas, and among the regular subscribers were prelates of the Anglican Church, including the Bishop of London, foreign ambassadors, members of the nobility, such as Lord Dartmouth and Lord Barrington, and many others distinguished in the world of arts and

letters. The Earl of Mornington, father of the Duke of Wellington, and himself a musician of high repute, was so attached to the lads that for years he never failed to breakfast with them once a week at their home, bringing with him his violin and staying several hours. Receptions and *soirées* among the clergy and nobility were hardly felt to be complete unless the sons of Charles Wesley were present to charm the guests with their musical gifts.

Charles, Jr., was a great favorite with George III, and was frequently at court. He would have been made organist of the Chapel Royal at Windsor, but he declined the post out of regard to a dying request of his father, who feared that court life would destroy his son's religious fervor. But he often played before the king and the royal family, both at Buckingham Palace and, especially, at Windsor. On such occasions he was generally presented with a purse of fifty guineas. The king held him in highest regard, and in their private conversations opened his heart to him with great freedom. Once when they were together, after His Majesty had lost his sight, he said, "Mr. Wesley, is there anybody in the room besides you and me?" "No, your Majesty." "Then I will tell you what I think. It is my judgment that your good father, your uncle John, George Whitefield, and Lady Huntingdon have done more to promote true religion in England than all the dignified clergy put together." On another occasion the king was informed that Mr. Wesley's mother was in the next apartment. His Majesty walked in, and, addressing her, said: "Madam, all your family are musical?" "Yes, sire." "Did your husband perform on any instrument?" "A little, please your Majesty, on the German flute when at college." "Do you likewise perform?" "I sing a little, sire." "What do you sing?" "Handel's oratorio songs." "Handel!" exclaimed the king. "There is nothing to be compared to him!" Charles was no less a favorite with the Prince Regent, afterward George IV, than with the old king. The prince insisted on making him his organist-in-ordinary, and he also appointed him musical preceptor to his daughter, the beautiful and accomplished Princess Charlotte. This daily association through many years with people of highest rank did not turn the head of the musician. He was of a child-

like disposition, and those who knew him in old age were charmed with his simplicity and guilelessness. He died in 1834, and was buried in the same grave with his parents in Old Marylebone Churchyard.

As a composer, Samuel Wesley was even more gifted than his brother. He left to the world a large and valuable collection of musical pieces from his own pen. Certainly the most curious of the number is a high mass, written when he was nineteen years old, for the papal chapel, and for which he received the personal thanks of the Pontiff. Allured by the noble Gregorian music, and no doubt seduced by the flattery of Catholic friends, he had, in a thoughtless moment, secretly joined the Church of Rome. When his father learned of it he was broken-hearted. That a son of his and a nephew of John Wesley should kneel to the Pope! No wonder Rome trumpeted the fact to the ends of the earth. But the perversion did not long continue. In heart Samuel Wesley was never a Catholic, and he presently withdrew from that church. For a while he swung over to infidelity, but in time he gained his footing, and finally died in full assurance of faith, in 1837. Rev. Thomas Jackson, who was present at the interment of this the last surviving child of Charles Wesley, has described the scene: "Out of respect for his memory, as one of the most distinguished musicians of the age, some of the finest singers, belonging to the most eminent of the London choirs, especially that of Westminster Abbey, attended his funeral, and, after chanting a considerable part of the service in the church, formed a large circle in the burying-ground and sang an appropriate anthem with wonderful power and effect."

Charles Wesley, Jr., and his sister Sarah remained single. Samuel married in 1792, and it is through his children alone that the name "Wesley," so far as the Epworth branch is concerned, has come down to our own time. He had a numerous family, but only two need be mentioned in this place. Rev. Charles Wesley, D.D., was the oldest son. He entered the Anglican ministry, was appointed sub-dean of the Chapel Royal, and in 1847 became chaplain to Queen Victoria. Samuel Sebastian Wesley, Mus. Doc., born in 1810, inherited the genius of his father. As a boy,



he sang beautifully, and on one occasion, after appearing before George IV, the king was so delighted that he presented him with a gold watch. When he was thirty, he was regarded not only at home, but by such foreign critics as Dr. Louis Spohr, as the finest organist in England. He was in constant demand to preside at the opening of large instruments all over the country; and not only was he a master at the keyboard; before he was forty years old he was freely referred to as the ablest composer of church music then living. For a time he was organist at Exeter Cathedral, and afterward, for a number of years he conducted the musical service at Winchester, and finally he took the same position in Gloucester Cathedral. Here he remained till his death, in 1876. "Doctor" Wesley, as he was always called, had no son who in any sense could lay claim to the father's remarkable genius. At the present time, in England, the Wesleys who trace their descent from Epworth are somewhat numerous. They are represented in the Anglican ministry, and in other professions; but among them there is no one distinguished either as a preacher or a musician.

*Edward S. Nide.*

### ART. IX.—THE RURAL CHURCH IN COMMUNITY SERVICE

If there is any one thing that rural America needs to-day more than all else, that one thing is the highest type of personal spiritual fellowship with Jesus Christ. Though it is as necessary that man be right with man as that he be right with God, he cannot attain either standard without the ministry of theology. The greatest need to-day of the country life movement is not for less rural economy; not for less sociology; not for less education in agriculture, philosophy, and the fine arts; not for less care for the dependent, delinquent, and defective members of society, not for less recreation and social enjoyment; not for less leadership, industrial organization, and coöperation; but for very much more of these, all of which shall have been spiritualized by a positive Christian faith. Saint Paul, Martin Luther, John Wesley, Thomas Chalmers, John Frederic Oberlin, and Charles Kingsley by an assured, reasonable knowledge of the love and purposes of God became the prophets not only of a new religious spirit, but of a new social order.

The Rev. Warren H. Wilson, Ph.D., the rural economist, who is doing more than any other person, under church auspices, at least, in the American country-life movement, has said of the theological and professional schools for the country ministry:

At the present time these schools, with almost no exception, are rendering an entirely inadequate service. More than inadequate; it is misplaced and it has the effect of misdirection. For three years the student for the ministry is detained away from the study which he should pursue, and for a good part of that time he is diligently trained in studies that he ought never to follow. For the reconstruction of the theological seminary the sociological analysis of the country community is of the greatest value. It should be a special topic to which, for a long time to come, almost unlimited hours should be devoted in the seminaries, because rural sociology is of initial concern to him who would understand the American population and minister to the need of the whole American people.<sup>1</sup>

<sup>1</sup> American Journal of Sociology, March, 1911, p. 692.

Dr. Wilson has uttered a great truth; but he has not expressed the point of view which will be of most profit. No one can see the need of multiplying the loaves and the fishes so well as he who has first counted the multitude. It is not less theology that we want, but less uninvested theology; that is, less theology for its own sake. One can be as contemptibly miserly with theological information as with real estate and bank stock. Nothing but a profoundly intelligent and universal faith in God can enable one to meet the world's mighty thirst and need for a vision of realities that far outreach the dust and noise of his earthly enterprises. The theological seminary should not cease to teach theology in order to give its time to sociology. There is coming to be as much dogmatic hair-splitting and misdirected economics and sociology as there ever has been of theology. It is much to be preferred that the student for the Christian ministry get his sociology and economics at college on his way to the theological seminary, so that those years with God at the school of the prophets may be years with the burden of humanity upon his heart, when he may learn humanity's secret in the only true science of God. It is never the first business of the theological seminary to teach mere sociology. If the theological seminaries have failed with respect to the country ministry it has been because they have sent into society so few priests and prophets of the spiritual order. For the theological seminary and the country church, therefore, to be at their best in theology and religion, is not disloyalty to rural welfare. There is great danger that the opposite trend shall become their unpardonable crime. Our purpose is to consider the rural community in order to see how the church may accomplish for her its best and highest service. We adopt this point of view because it is highest and most comprehensive. We believe it is the point of view of Christ, who sends us first to Jerusalem, then to Judæa and to Samaria and the uttermost parts of the earth. As Christ sought to save communities as well as individuals, such should be our program, making the community church the means and the result of individual and community salvation. We can work from no other point of view and produce so great results. The practice of the community viewpoint draws into exercise all

the moral and spiritual worth of the everyday toiler, industrial or commercial promoter, skilled agriculturist, economist, sociologist, educator, theologian, evangelist, and prophet.

There are not many rural or country churches which can in reality call themselves community churches. If church life throughout the land was fully socialized, this article would be unnecessary. We may confidently assert that with an influx of spiritual life into our churches there will come an increased number of socialized churches. Close lines can never be drawn between the social and spiritual services of Christians. All ministry is Christian. The spiritual problem of society is the social problem of the church. The best and only real solution of social problems is the eradication of their causes. I have seen many a rural problem of drunkenness, poverty, social vice, and gambling solved by making clean, honest men and women of the offenders. "Twice-born men" are to be found in country villages as well as in the slums of London. The large number of organized forms of social service which the churches of a community may exhibit does not necessarily indicate a high and healthy state of social life in that community. Neither does it indicate a rapid rate of social progress. It usually marks the reverse: a state of need—of degeneracy or misdirection. The real life of the church is as quiet as powerful. It is accompanied by no rattle and clatter and friction of spectacular undertakings. Where the true socialization of the church exists, or the spiritualization of the community is found, there is such a unity of functions that we can hardly discover the principle of relationship. We will not stop for the search, but to enable us to realize the work as an inside, practical experience, we will state the doctrine of the community church: The individual local community, considered as the social and moral unit and as the indivisible geographical whole, is the subject of the spiritualizing efforts of the Christian church. Any concern such as the exclusive adherence to social strata or classes, distinct religious beliefs or denominational creeds, the persistent practice of particular modes of worship, membership in fraternal organizations on the part of the individuals of the church as such—or the setting up of any other arbitrary religious, ethical, or

social standards such as would exclude any who are evidently children of God, or who, barred by these barriers, are kept from being members of the church—violates this principle and to that extent cripples the spiritual efficiency of the church. Every pastor's constituency is the whole number of individuals within the geographical limits of his parish. No minister of Jesus Christ can practice this principle who accepts a pastorate in a field where he is deprived by church authority or custom of the right and freedom to enter every home in the community and to welcome every person to the privilege of the ministrations of his pulpit. The minister who allows himself to be thus limited, who does not work to save the whole community, places the organized church ahead of the kingdom of God and creed before Christ, and becomes guilty of sectarianism which violates not only the principle of unity, but that of Christian service as well. The principle of Christian community solidarity thus stated does not mean that the denominations as such ought not to exist and are not necessary, any more than common judgment would deny the need that physicians, nurses, undertakers, and clergymen serve the same individuals in their sickness and death. Instead, it would regulate the denominations in working for society according to its needs and their own dominant values. The principle would not always deny to clergymen of different denominations the privilege of working in the same field, but it does demand their cooperation in seeking the ends of the kingdom of God for the whole field in the integrity of Christian service. This principle testifies that ministers, churches, and denominations miss their mission and become destructive to society when they make the saving of doctrine, religious standards, ritual services, and churchly organizations ends in themselves and of greater moment than the saving of men and society.

Even though we have noted the point of view of the church in the local service of the rural people, we dare not suggest the several policies by which the church may meet her responsibility without giving a few definite warnings as to the spirit of such service. In making a new emphasis the church must suffer no cheapening process: (1) The country church in social work must

be vital. By this it is not meant that social work is to serve evangelistic ends, but that the church, whatever its methods, should maintain its spiritual integrity. The church fails to be a church when it ceases to inspire. (2) The country church in social work must sacrifice selfish motives. The giving church, not the "drawing" church, lives and grows. Unworthy commercialism in the church will be eliminated wherever this principle is practiced. (3) Coöperation with other than religious organization in behalf of community good is imperative, but it is safe only where mutual respect can be maintained. The church should never do what a club could do as well. The country church especially must coöperate with the homes or family groups of the community to lead them to perform their own religious and moral functions. The school and the grange are the strongest when they are in closest touch with the church. (4) The country church must often bear the burdens of other rural institutions. For the church by "institutional work" to supplement rural society on its domestic, educational, industrial, or amusement sides makes the church a social center, and in so far a venture toward the desired social solidarity. This is an advantage only as it helps to restore these various agencies. The country church may become a social means by substitution, but this should be only temporary. The church cannot spiritualize society by yielding spiritual means to social ends which are only secular in their purpose. It is better to fill the more common social agencies with spiritual men. (5) The church must contribute toward maintaining a simple and unified, but efficient social structure for the community. We should keep to the few primary institutions rather than multiply those of lesser value.

There are an infinite number of things which the church, unitedly organized in any given community, may do in behalf of local Christian welfare. I suggest only a few of them. It will be observed that each of these has for its objective the local community unit: (1) The bringing of country churches, where two or more of them exist in the same neighborhood, to a condition of courteous coöperation or union forms a normal program in social service. The conservation of religious social forces is cer-



tainly a social or community service. It is well that so many parishes have but one church each. It is certainly not encouraging that the missionary treasuries of the denominations in Vermont, for instance, can be conservatively estimated to appropriate \$10,000 per year, and New York, from like sources, \$25,000 per year in the support of rival interests in church-burdened country parishes. The statement of these figures certainly will not make it easier for any right-minded person to be less liberal in his missionary contributions. It will serve rather to make him more thoroughly missionary in the economic adjustment and the needed redirection of the organized church life and work in which he has a responsible share. The recognition of such waste and the unrelenting effort at economy is the redeeming feature. The practical uniting of churches is so much a matter of social service that we boldly assert that no one of two or more local churches need adopt any other particular program of social service until it has gained such a relation with its neighbors as shall make it really effective in behalf of an undivided community. Institutional or other social methods should never be used except in the spirit and form of Christian courtesy. One church proposes a boys' club. A neighboring church gets one organized first. One village church launches a lecture course. In consequence three church lecture courses enter the field, at least two of them to give the lie to the Christian motive of the churches. Such things ought not so to be. Says Dr. Warren H. Wilson,

Church unity in some form, or at least church federation, is forced upon the churches as a means of arresting the decay of religious institutions and the dilapidation of the country community. The need of church federation or church union in the country community is not purely religious; it is the need of the social life of the community as much as of its religious societies.<sup>1</sup>

(2) We mention in country church programs and elsewhere the subject of the federation of rural social forces. President Kenyon L. Butterfield has been the leader to call our attention to this level plan of community service in which the church may share and lead. But he, being a most efficient teacher of country min-

<sup>1</sup> *American Journal of Sociology*, March, 1911, p. 688.

isters and workers rather than a pastor, has given us expositions rather than examples of this method. The application of social co-operation or community federation varies so widely to meet local conditions that it is easier to state the principle and leave the matter to the local initiative for its working out. As a country pastor I have found no principle of community service so sane, efficient, and broadly satisfactory. It embodies the principle of Christian social democracy in an ideal manner. The primary object of the federation of rural social forces is to form a basis for a common community understanding and sense of responsibility as to all local needs and an intelligent measure of direction as to how and by what agencies these needs shall be met. It is difficult, thus early in the more advanced rural social movement, to find a typical example. The following report from a most resourceful country minister in New England gives an account which at least approaches the practice of the level plan:

Of the minister's work as a citizen, it becomes him to be modest. But the question cannot be answered unless he answers it himself. In brief, he has been the general manager of the public activities outside of officialdom, and chairman of important committees. The only office he holds is as a member of the cemetery committee, and he holds on to that because it gives him an opportunity to hold up the hands of an efficient superintendent who does all the work. When he came here the people were wishing they might have a lecture course. He said, "Why not?" They said, "Impossible! If one church takes hold of it, the other churches will pay no attention to it." He caught sight of the dormant Village Improvement Society, and said, "Here is the line of least resistance," and the thing was done. Near the center of the village was an old millpond surrounded by ruins of shops. It was a hopeless eyesore, exciting loud complaints. The minister called together some of the rich summer residents and asked them to buy the property. They did so, and the Village Improvement Society made a pretty little park of it.

The minister, living near the town hall, became conscious of rough assemblies there which attracted the attention of the young folks who liked to have "a good time." With a wise woman he secured the services of a dancing teacher, and thus broke up all "revelry." Now the selectmen will not let the hall for public advertised dances.

Some of the farmers in the outskirts had a desire for an "R. F. D.," and the postmaster of a neighboring town set about having a route started from his office. The minister said, "Patronize home industries," button-holed his congressman successfully and got a route started from the home office.

(3) The country community survey is one of the first things which may be undertaken by the church. In this the local church needs but very little help from the outside. Such a survey includes much more than the house-to-house canvass by Sunday school workers or the agents of the State Bible society. These canvasses, and the same may be said of the pastor's indispensable card catalogue of the families of the whole parish, form useful preliminaries to the social survey. Every church should be related to its constituency in those spontaneous, everyday neighborly ways that cannot be crystallized into cold system. Why should not the minister and church workers be abreast of politicians, commercial exploiters, and local business men in keenness of interest in the people? There is a survey which is more important than any of these because, for one reason, it must utilize all of them. It is vital. It will help to discover and develop the best type of Christian social-mindedness. More than that, it will stimulate rural-mindedness. We need an absorbing love for country life. The community itself is the most profound and at the same time the most fascinating textbook which a country pastor, group of pastors, class of responsible workers in one church, or, better still, group of leaders from all of the local churches, can possibly select. Such a study, guided by a carefully prepared questionnaire, does not require any special sociological training for its accomplishment. Instead, it is a means of the most practical kind of such training. It will help the local leader to an intimate insight into the local population, economic and industrial conditions, commercial and social life, organizations for social work, amusements, recreations, and entertainments, education and school life, the churches, the pastor and his community functions, interchurch relations, moral problems, evangelism, social centers and coöperation, institutional church work and the ultimate social needs of the community. (4) The country church may gain and give its constituency education in the science and history of social service. The program in this regard may consist of three things: the library, the study class, and lectures by experts on social service in general and rural social service in particular. In preparing for definite programs of social service the leaders in the country

church should especially study the two cardinal methods in the application of social service. In the institutional forms of work the church proceeds directly to organize agencies to gain the desired results. In the coöperative forms of work, that is, in the federation of rural social forces, the church works indirectly. The church gets its men to accomplish the direct ends through agencies and organizations already existing. In general, in country places the churches may much more safely and effectively observe the latter method. The highest standard is reached when the great principle of unity is observed and each fundamental social institution performs the highest number of functions. (5) It may often occur that the centralization of the public schools, a task which the country church may undertake at least indirectly, may solve not only the community's educational problem, but its church problem also. Mr. R. R. Bone, in the *Assembly Herald*, of September, 1910, tells how in Rock Creek, Ill., the various small schools were brought into one centralized school which gave, aside from the grades, a full high school course. This made the rural point, five miles from the nearest town, a desirable place in which to live. Its exodus of families well able to support the church ceased. It became possible to secure a high grade of preachers. And thus the reconstruction of the country school, undertaken by those who earnestly sought the solution of the problem of a declining church, became the key to true rural progress. (6) The village problem of child idleness may be solved by the church. There are hundreds of thousands of village boys in America who, through idle loafing in country stores, blacksmith shops, barber shops, stables, railroad stations, country hotels, and in the streets generally, and with no adequate sense or program of responsibility, but living instead on the atmosphere of filthy conversation and associations, develop into third-rate men, if not into the criminal and dependent classes of society. The condition among girls, due to the same deficiencies of home life, is hardly better. There are too many hamlets and country towns which cannot boast a single boy of eighteen years who is not subject to some vicious habit which will cripple his character forever. If the church could bring the home and the school life up to their normal functions,

this problem would be solved. But surely in this time of boys' groups under trained leadership, the various boys' clubs, and especially of the Boy Scouts of America, the difficulty should speedily disappear. (7) The country church may often exert the leadership which will aid to solve the problem of demoralized rural sports. The forces of evil have taken possession of too many "gangs" of country boys and young men. The profanity, for instance, which is often complacently tolerated at village baseball games is entirely without excuse. Neither is it excusable that gambling and drinking habits should be associated with the most common of American outdoor games. The village preacher and church should invariably be able to coöperate with the village baseball team to mutual profit. One of the happiest victories of my work as a country pastor has been that of displacing a disreputable gang of would-be players with a strong, clean, and usually victorious Young Men's Christian Association team which was the pride of our church and a positive help to the community. (8) The church in the country, as well as in the city, is called upon to undertake the care of public health. Rural health officers are often the most troubled of public servants. The close coöperation of country ministers with local physicians and health officers is indispensable. The health movements, such as the anti-tuberculosis movement, may not so often be given special Sundays as provided for in special week-night lectures. Addresses and practical talks on sex hygiene by local physicians, carefully approved specialists, or by the minister himself, should not be neglected. (9) I would propose what might be called a country-life conference. In it the church, grange, rural Young Men's Christian Association, and school could coöperate. A Friday afternoon and evening might be given to concerts, exhibitions, and lectures by the local schools and their teachers and the district, county, or State supervisors of education. The church and the schools should assist, as on Saturday the grange might lead in a township field day with picnic, sports, and addresses by the farmers, the Young Men's Christian Association, and other organizations, while on Sunday, the church day, the schools and the grange could attend *en masse* special religious services. The leaders of the coöperating

denominations, Sunday schools, and representatives of the federation movement would be glad for so opportune a hearing. A conference like this may be able to avail itself of a speaker of national repute. It certainly would afford a community the adequate hearing of many an issue which otherwise could cause no more than a passing ripple. Such a program may give to many a parish its incentive to life and power. (10) We have not begun to talk much about the social protection of country communities, but it is a step of untold importance. Many country places have a great dearth of social interests through which the community mind can come to either realization or expression. Too often there is no community consciousness. What is needed is one or a few leading ways by which the whole community can get together, get acquainted, and come to think and work together. The church, the schools, and the grange need to know each other through informal if not organized federation. It often occurs, however, that the reason why a helpful community feeling is impossible is because of the great number of conflicting and unnecessary organizations. Some communities are "clubbed" to death. In many of the older, more thickly populated parts of rural America, the average township of one thousand people and one or more villages of fifty or more houses each has from two to nine churches, from twelve to forty distinct social organizations of all kinds and classes, and the churches of such places, aside from fulfilling their obligations to numerous purely denominational committees, conferences, secretaries, reforms, and benevolent causes, are solicited, investigated, and exploited each year by from three to fifteen non-local movements, associations, leagues, foundations, commissions, unions, extensions, agencies, or institutes, all of which are interdenominational or undenominational in character and fully warranted to be the absolute and the everlasting panacea for every ethical, pedagogical, ecclesiastical, theological, sociological, or eschatological woe that human life is heir to. Some small village communities have been known to have two churches and thirteen fraternal lodges. One town in New Jersey has eight churches and forty saloons. In my last country pastorate in a township of one thousand people I served three churches in a local environment of



twenty-one other organizations, while within two years I shared my opportunity of service and leadership with ten State and national religious propagandas. Such, in the concrete, is the problem which calls the country community to self-protection. (11) In larger country villages, and in town centers more especially, the churches may promote better community campaigns. An ideal organization for such a campaign is that of the maximum service church federation. It may be best that the federation of the churches act in coöperation with a wider federation of community interests for this purpose. I would suggest the following platform for such a movement. It was formed and adopted in one town field, and I present it in its local form:

#### BETTER COMMUNITY PLATFORM

We believe that a community as well as an individual should have an ideal, and that its citizens by continued and united action should resolutely work for the realization of that ideal. We seek a community in which nothing shall hurt or destroy, but in which everything shall bless and build up.

**Morals:** A community of high private and public morals where all institutions and agencies that degrade individual and community life are excluded, and where boys and girls may grow to strong and true manhood and womanhood.

**Education:** A community where every citizen shall receive an education which will fit him physically, mentally, and morally for the work in life that he is best suited to perform, and for the sacred duties of parenthood and citizenship.

**Government:** A community whose government is strong and beneficent, built on the intelligence, integrity, and the coöperation of its citizens, free from any taint of corruption; whose officers serve not for private gain, but for the public good.

**Business:** A community of business prosperity whose leadership and capital find full opportunity for profitable investment, where business is brotherhood, conducted for the service of the many rather than for the profit of the few.

**Labor:** A community of opportunity for every man—and every woman who must—to labor under conditions of physical and moral safety, reasonable hours, a living wage as minimum and the highest wage each industry can afford, and where there is the wisest restriction of child labor.

**Recreation:** A community where adequate facilities are provided and the leisure secured for every man, woman, and child to enjoy wholesome recreation and to obtain the most thorough physical development.

**Health:** A community where the health of the people is carefully

safeguarded by public inspection, securing pure food, pure water, proper sanitation, and wholesome housing.

**Remedial:** A community where the strong bear the infirmities of the weak, the aged and the sick, and where thoughtful provision is made for those who suffer from the hardships of industrial change or accident.

**Social life:** A community where welcome waits every visitor, and where no one shall long remain a stranger within its gates; where there shall be no class spirit, but where all the people shall mingle in friendly interest and association.

**Religion:** A community where the highest manhood is fostered by faith in God and devotion to man, where the institutions of religion which promote and accompany the highest civilization are cherished, and where the public worship of God with its fruitage of service to man is maintained in spiritual power.

Conscious of our shortcomings, humbled by our obligations, trusting in Almighty God, we dedicate ourselves to labor together, to make Brattleboro a city beautiful and righteous, a city of God among men.<sup>1</sup>

*George Frederick Wells.*

<sup>1</sup> *Congregationalist*, Boston, April 22, 1911, p. 546.

## EDITORIAL DEPARTMENTS

## NOTES AND DISCUSSIONS

## THE DOUBLE SKY

ABOVE man's life there are two skies: one the visible firmament over his head, with its innumerable suns and systems; the other the spiritual heavens above the soul in which the great revealed realities of the spirit world swing and shine.

In sight of these two skies was written the nineteenth psalm, the psalm of the Double Sky, which begins with the firmament declaring the glory of God and ends with the true and righteous law of the Lord, converting the soul, rejoicing the heart, and enlightening the eyes.

Into this Double Sky the great German philosopher Immanuel Kant was reverently looking when he said, "Two things fill me with admiration and awe, the starry heavens and the moral law."

Man's capacity for recognizing and exploring the Double Sky is what differentiates him from the brute and marks him as a child of God, aware of, and allied to, things above. Max Müller says that the ancients derived the Greek word "Anthropos" (man) from *ὁ ἀνὼ* *ἀνθρῶν*—he who looks upward; and adds that, whether this derivation be true or not, "certain it is that what makes man to be a man is that he alone can turn his face to heaven; he alone of earthly creatures yearns for something more and higher than either sense or reason can supply." Wordsworth pictures the old Cumberland Beggar with "the heaven-regarding eye and front sublime which man is born to." Ovid remarked that "the countenance of man directed on high bids him consider things above."

Not to consider the Double Sky is to live a low life and incur infinite loss. Looking back over history and speaking of the decline of nations, Lacordaire said, "The earth has devoured all those who no longer regarded heaven save as the physical eye discovers it on the horizon." The lower sky is for man's eye. The upper sky is for man's soul, and not without regarding it can man or nation prosper.

Strangely enough, this creature, so obviously intended to look up, and with so much above him to invite his gaze, is prone to keep his eyes fixed on the ground. The ordinary desires of our race are dejected to the earth, and our highest natural ambitions are projected on the level of the carnal mind and the temporal and temporary life. The human creature habitually goes about so stoop-shouldered and down-visaged that some observers have taken the liberty to tell him that he is only a higher order of brute, as he would be if he never looked up. This down-cast, low-lived habit seems so odd and incongruous in a being with man's powers that it is reasonable to regard it as an unnatural depravity, a mysterious deflection and degradation of his nature from its intended direction. Under this earthward slant and pitch of human tendency, special reasons can often be perceived, which, in various cases, help to explain the reluctance to look up.

First, then, are those who do not want to admit convictions that might condemn and disturb their present way of life.

The heavenly bodies are exacting and claim to rule. Sun, moon, and stars require man to set his time-piece by their movements and arrange the schedule of his life in accordance with the changes and seasons they ordain—with the day and night, spring, summer, autumn, and winter they decree. In like manner the supreme spiritual realities require us to conform, they give laws and set the time for our action and life.

Again, there are others whose upward possibilities are weighted down with the inertia of a low contentment so that they have no desire for fellowship with or knowledge of high things, but are entirely satisfied to live like beasts—to go on all fours in the dirt—and, beyond that, wish only to be permitted to die like beasts and be buried with the burial of an ass. Their chosen manner of life, far more than their anatomy, intimates their brotherhood with the brutes.

And yet again, there are some who are kept from giving any attention to the higher facts of man's existence because they have, explicitly or virtually, taken a position of antagonism to the views which assert those facts and which insist upon them as urgent, imperative, and supreme. We remember that when Galileo, first of men, had seen in the purple sky of Florence, through his "poor little spy-glass," the moons of Jupiter, there was a scientific professor at Padua who refused to look through the telescope lest he should see Jupiter's

satellites, which he didn't wish to see because he had declared his disbelief in their existence.

But the things which are above are too great to be ignored. They are to be studied. The sky, whether physical or moral, whether is meant the firmament overhead or the heaven oversoul, is so wonderful that when the thoughtful man becomes aware of it he must also grow observant and studious toward it. Nor is observation useless, for he who studies with the aids afforded shall, in the one case as in the other, assuredly learn. Even though there be in his thinking much that is crude and ungainly, yet even the intellectual blunders of the studious man may be entitled to respect and not obstructive of essential truth. What could seem more absurd than the constellations which the science of astronomy, for the systematizing and furtherance of its work, chalks upon the sky? Yet are they sacred inasmuch as they are serviceable; for even such fanciful figures projected by a primitive imagination do not interfere with accurate knowledge, but actually facilitate its acquirement. In like manner man's religious fancies, even when crudest, may at least serve to hold his studious and earnest face toward heaven and give God's stars a chance to shine into the bottom of his soul. The fact that Chinese Gordon's theological thinking was projected in outline almost as grotesque in some things as the dragon, dolphin, centaur, and unicorn of astronomy, did not prevent him from such distinct and intelligent vision of the bright star-points of celestial truth as made of him a hero and a saint. Without in the least depreciating the value of valid thought and correct outline, it may be gratefully admitted that through the strangest shapes of human thinking saving truth may shine down to the sincere, up-looking, individual spirit. As Neander truly says, "God meets the aspirations of the truth-seeking soul even in its error."

Bright and splendid as the heavens are, countless and lustrous as are the glorious orbs that roll therein, it is quite possible to live under them, altogether ignorant and indifferent toward them. Even some who count themselves learned, and who are so on a low level and within narrow limits, see fit to ignore or deride the sky. There have been a few undevout students and teachers of natural science. Now for science which stays on its reservation and minds its own business we have profound respect, and in its final conclusions, not in its tentative hypotheses, the utmost faith. We are eager to say with Charles Kingsley, "The laws of nature must reveal God, whatever

else does not; and man's scientific conquest of nature must be one phase of his kingdom on earth, whatever else is not." But for scientists who blaspheme against the Creator in his own vast temple, who manifest a propensity to leave their proper work in order to pronounce sentence of death on some Christian doctrine or on religion itself, we feel the utmost impatience. When, for instance, a scientist bids us give up the personality of God as an effete anthropomorphism, and accept, in place of this Divine Personality, a cosmic force, or impersonal law, or an eternal life-principle, or a "superpersonal omnipresence," or any other similar invention and makeshift, we suffer a shuddering chill. Why should physical science curl the lip at religion and theology? Is not science itself obtained and achieved, as Bowne used to say, by cognitive activities which rest on postulates that admit of no proof beyond their value in satisfying the needs and demands of our total nature? Does not science trust to the pure assumption that these postulates are true because they do so satisfy our nature? Well, it is a central need of man's nature that he should be allowed to go on saying "Our Father," as Jesus Christ tells him to do. An infinite and eternal Personality, having intelligence, consciousness, affection, and will, is a necessity of our religious nature if not also of our mental constitution. The scientist who imagines our living Christianity to be defunct and dances round the giant faith with a tape-measure, begging it to stand still long enough to be measured for its coffin; who keeps driving a hearse up to the church door, expecting the cold remains of religion to be brought out for burial; the scientist attempting the role of undertaker toward the sanctities of revelation and of the human soul. is a weariness to flesh and spirit both. Christianity, receiving notice of the obsequies, simply sends word that it hasn't time to be buried, being so busy conquering the world that it cannot possibly take a day off to attend the proposed funeral, and, in fact, though that great funeral has been frequently announced, the undertakers have never been able to catch the corpse, which is a mighty angel inhabiting the sky and flying over the earth on wings, while its pursuers have only clumsy feet, which mire at every step. Won't somebody please telephone the undevout astronomers and all the ilk of anti-religious scientists that it is quite too early to arrange for the obsequies of Christianity? Two Irish laborers were at work on a building. One told the other of a smart and saucy infidel who had lectured in the town. "What did he say?" says Mike. "Why, he says Christianity



is dead," answered Pat. "Well, it's a mighty quare dead thing that's building five churches in this town this very year." It might be well for the coroner to call Mike as one of the jury when the inquest is held over Christianity; for at least he knows the symptoms of life and can tell the difference between a live thing and a dead thing. As for all undevout and godless learning, all culture which is of the earth earthy—merely mundane and not cosmic, terrestrial and excluding the celestial—the only symbolically proper place for its university is down in the dark caverns of the Mammoth Cave, where, secure from the annoying intrusion of the light of other worlds, they may successfully teach the folly of those who believe in a sky, and where the bats and the mice and the eyeless fish may be trained to join with them in their agnostic chant, and conjugate their "ignoramus," "We don't know; you don't know; nobody knows." And the department of astronomy should be put in charge of some wise old mole with powerful jaws, a penetrative snout, and undiscoverable eyes, whose first lecture on astronomy should begin thus: "Astronomy! My beloved pupils, there can be no such science as astronomy; for there are no other worlds but this; therefore we will take up the sublime science of burrowing, study the glorious movements of our cousins the earthworms, and consider how noble is their destiny and ours—to bore a hole in the ground, crawl into it and die happy in the magnanimous and altruistic thought that our precious carcasses will enrich the soil and fatten the generation that comes crawling after us."

There are not wanting a few who seem to have a spite against celestial things and would fain extinguish all faith in the starry realities which light the firmament of the human soul. Carlyle pictures a conjurer denouncing the stars and trying to squirt them to death with a syringe filled with mud and dirty water, which he aims at the zenith; the sole result being that the conjurer and his friends are badly spattered with falling mud and foul water. Of such conjurers the most rabidly spiteful in our day is Nietzsche, who cries out to his comrades: "I conjure you, my brethren, *remain true to the earth*, and do not believe those who speak to you of supernatural hopes! They are poisoners, whether they know it or not. They are despisers of life, decaying ones and poisoned ones themselves, of whom the earth is weary; let them begone!" In Byron and Bradlaugh and Blatchford there is something of this bitterness against things high and holy, as also in Edgar A. Poe, who is reported

to have said once that his whole nature revolted from the idea that there existed any being superior to himself! And he said only what many act. His life shows with tragic completeness how insufficient was this enormous self-sufficiency for any good to himself or others. Little enough basis had even he for such mad inflated intellectual pride; and pitiable enough was the phenomenal misery he succeeded in achieving for himself.

It is better to study the sky than to ignore it, for it is just as real as the ground. It is more seemly to be in love with it than to hate it, for we and all men are its daily debtors. Influences and gifts immeasurable come from above. Our day comes down to us and all growth is by its assistance, for growth is largely by celestial traction. The sky pulls the seed up into stalk and the acorn up out of the black forest loam. It is not done without the up-tug of the force that reaches down. We owe all food, in a measure, to the sky. The "dear blue" above us contributes to the ripe result of the harvests around us. Bread is manna without a miracle, since partly it falls from the sky. It is now known that all physical or vital energy at work on the surface of this planet comes from the sun. Every drop of water that falls, every wave that beats, every wind that blows, every creature that moves down here, one and all are animated and sustained by that mysterious effluence we call the sunbeam. And no man knows how it is done nor even how that tremendous power is transmitted across the ninety-two millions of miles of space between sun and earth. Furthermore, we know that the sun is continually flinging on this earth magnetic disturbances which run periods of a solar day, a solar year, and a solar cycle. In these magnetic storms the heavens literally seize the earth by its poles and shake it. Such well-known facts as these are not made less certain by being profound and inexplicable mysteries.

Now our religion affirms just the same to be true of the spiritual sky which pours and pulses on man's soul a mighty and moving influence. The sun of righteousness is shedding his quickening beams upon the world of humanity, and unseen forces from above are acting upon the moral life of men and nations. More and more it becomes apparent that the earth is powerfully affected by the heavens. In fact, spiritually as well as physically, this world is run by sky-power.

Whether planets and stars in our sky are inhabited we do not with certainty know. But native human instincts affirm a peopled

region above our souls, a spiritual realm populous and palpitant with life. In Georgia, John Wesley, conversing with the Indian chief Paustoobee, asked him concerning the religion of his people, and was answered, "We believe there are four sacred things above—the clouds, the sun, the clear sky, and He who lives in the clear sky." No belief is more Christian than this of inhabited heavens, and those pagan aborigines were at least facing in the Christian direction. Inhabited heavens, coming now and then into view and hearing, are a part of the historic setting of Christianity in the Old and New Testaments. The skies above Bethlehem broke into song when a company of the heavenly hosts appeared and sang. When Jesus was baptized at the fords of the Jordan, a voice was heard speaking out of heaven. And the sky was vocal when Peter and James and John were with the Master on the Mount of Transfiguration. All religions worthy of the name declare that the skies under which man lives are attentive and responsive. Between the human soul and the heavens there is telephonic communication. In the inner office of man's nature is a sensitive instrument wired into connection with the infinite, and often when he is alone and all is still he can hear fragments as of conversation going past on the wires. Sometimes he hears something like the goings on in an office of government, orders being sent out: "Thou shalt" and "Thou shalt not"; and the voice of what some call the Imperative Absolute distinctly recognizable. Such things even an indifferent listener may sometimes hear when he is all alone with his conscience. The moment of happy intelligence is when one learns that this great Authoritative Voice is not roaming at random, nor calling past him on a party wire, but has a message for him; when he understands that the bell which strikes in his own soul means that he himself is called, realizes that it is a signal from the celestial Central Office that Some One whom no distance can put far off wishes to speak to him; and when he puts the spiritual receiver close to his ear and listens reverently to the mysterious Voice from out the unseen. Surely it is a momentous hour when any soul becomes aware of the heavens and conscious of a personal relation therewith. A few historic pictures may illustrate and illuminate the significance of such an hour.

Once, long ago, there was a rich man who held a fat office under the Roman government as tax collector at Jericho. Zacchæus had never paid any attention to the sky above his soul till one day he climbed a sycamore tree and clung there among the branches above

the heads of a crowd to see a man arrive. But behold, it was no mere man that approached, but a new day broke over him. Sunrise came along the road in the person of One who when he lets his glory blaze is bright enough to light up all heaven beyond the need of sun, or moon, or stars. Sunrise went home with Zacchæus, illuminated his house, sat at his table, shone into his soul. Sunrise, spiritual sunrise, poured the light of day on his dishonest life, and he stood in the exposure, ashamed, alarmed, and penitent. Thenceforth he took care that the watching heavens, of which he had just become aware, should look down on a clean life and an honest soul that could bear to have the light turned on, and could even sit vis-à-vis with the Sunrise-Christ undismayed because unrebuked.

A certain Jerusalem thief never knew what was above his soul till the authorities got hold of him, drove spikes through his hands and feet, and hung him up between heaven and earth. Then he saw such a light in the face of the One on the cross next to his that he discovered God, repented, prayed, and mounted into paradise that very day.

Before the apostle to the Gentiles died he was pretty well acquainted with the heavens, first, second, third, but Saul of Tarsus was a long time getting any correct knowledge of spiritual astronomy. Gamaliel did not teach it in his school, or if he did, it was on a false conception, Jewish, not Christian, a wrong center, Ptolemaic, not Copernican. After the youth from Tarsus had finished school, he one day enjoyed the pleasure of seeing a young man stoned. He stood by and held the outer garments of those who were pelting the life out of innocent Stephen; and standing right there he failed to see the open heaven into which the bruised martyr steadfastly looked. Too stupid was the Tarsan to guess whence came the light which glorified that bleeding face into angelic beauty. When they had pounded the pure soul out of its broken body, he handed back their coats to the panting and perspiring stoners, and went his Pharisaic way, still unconscious that He who sitteth at the right hand of God was watching and purposing to deal with him right mightily ere long. He went on through the years and never really knew what was overhead, until one day, when his heart was still one of the dark corners of the earth and full of cruelty, all at once, near Damascus, the long neglected and misunderstood heavens began to blaze at him indig- nantly and talk to him with articulate message. He fell to the ground, listened to the message, and made reverent response. Awe-

struck, dazzled, tremulous, and pale from his celestial interview, he groped his dim way into the city. The most violent adversary of Christianity was transformed into its most valiant advocate by listening to what the heavens had to say; a transformation which even the infidel Baur declares a miracle, and Lord Lyttleton said that the conversion and apostleship of Paul is of itself sufficient to prove Christianity a divine revelation. From that time he followed a high calling, and whether he was being let down the wall in a basket, or making Felix tremble, or explaining to Agrippa how he came to be a Christian, or lecturing the Athenians, or rebuking the Corinthians, or taking command of a storm-driven ship, or shaking off vipers into the fire, or writing love letters to Timothy, or following the headsman out the Ostian gate, or kneeling for the death stroke—all his life he felt himself talked to and watched over from on high.

It is recorded how the spiritual heavens talked above a New England country tavern one night in 1807. Toward evening a young man rides up on horseback at the door of the village inn to stop over night. Look at him, for he is remarkable. He graduated not long before from Brown University at the head of his class, an avowed infidel, the boon companion of skeptics. On leaving college, he and his most intimate classmate, also a scoffer, had decided to become playwrights and actors, and he has already joined a theatrical company in New York city. He is now on a journey and stops for lodging at this wayside inn. He retires to his room. Through the thin partition he hears the groans of a sick man in the room adjoining. The sounds of distress continue far into the night and then cease. Spite of his infidelity he lies there wondering if the sick man is prepared to die. In the morning he inquires of the landlord concerning the sufferer, and is told that he died at daybreak. He asks the dead man's name and is startled to hear the name of his own best loved classmate. He goes up and looks at the familiar face, white, cold, and silent. Standing there, the question, which sounds in his mind as if it dropped from the sky, is this: "Was he prepared to die?" and then instantly the question swings on a pivot, strikes against his own soul, and is changed into, "Am I prepared to die?" He turns away, stunned, as by a heavy blow, abandons his journey, returns to his father's house, feels himself a lost and guilty sinner and dares not look up at the face of God. He goes to Andover, studies the Bible, and shortly accepts Christ as his Saviour and Lord. Five

years subsequent to his godless graduation this young man, Adoniram Judson, is on his way to the mission field to give all his life to Burmah. Thirty years later, having so given his life, he mounts up to God.

Not long after the heavens had dropped their tremendous and awakening question into the soul of young Judson in that New England tavern, a like event took place on a vessel of the United States Navy. The man-of-war Essex is lying off New Orleans. On board is a cabin boy thirteen years old. The youngster is trying hard to make himself a man after his ideal of manhood. He chews and smokes tobacco, swears like an old salt, tosses off a stiff glass of grog as if he had doubled Cape Horn, and is great at cards and gambling. The boy is named after the captain of the ship. One day, after dinner, his name-father, the captain, calls him into his cabin, locks the door and says, "David, what do you mean to be?" "I mean to follow the sea," answers the boy. "Follow the sea?" says Captain Porter sternly. "Yes, and be a poor, miserable, drunken sailor before the mast, kicked and cuffed all your days, and die alone and friendless in some fever hospital in a foreign land." "No, sir! I'll tread the quarter-deck and command a ship as you do." "No, David, you won't. No boy ever reached the quarter-deck with such habits as yours. You'll have to change your whole life before you can possibly rise to a man's place." Then he sends the lad out. The captain has done his duty, and the sharp warning rattles like thunder across the sky of the boy's soul. Life suddenly looks solemn to him; a sense of his free agency, responsibility, and danger comes to him. "That's my fate, is it—to live like a dog and die friendless? It shall not be! I'll change my ways. I'll never drink or swear or gamble again"; and, looking up prayerfully, he calls on God in heaven to witness his vow. He was frightened at that sharp warning and became a Christian. Just for the sake of completing the story, let us take another look at that boy over forty years later. It is off New Orleans again. A United States squadron lies far down the river. It is two o'clock of an April morning when two red lights are hoisted to the masthead of the flagship, a signal to the fleet to weigh anchor and proceed. The vessels move up the river in a double line. Presently they are abreast of the fort, and a perfect hell of fire and death blazes out on them from Fort Saint Philip on the right and Fort Jackson on the left. The battle rages furiously. The *Varuna* founders side by side with two Confederate ships, which



she has sunk. The Brooklyn silences Fort Saint Philip. It is a terrific naval fight. Who is that man aloft in the powder smoke directing the conflict from the rigging of the Hartford? It is Farragut—Farragut, the noblest of American naval commanders, lashed with a ratline to the futtock shrouds. And Farragut is the cabin boy who sent his vow into the heavens from these same waters so long ago. The boy kept his vow; and so he came to tread the quarter-deck, to command his country's fleets, and to be the great Christian admiral.

Time would fail to speak of Augustine, and Luther, and Bunyan, whose souls were changed from center to circumference and whose lives were completely reversed by a Voice from above; of Joan of Arc, who was mysteriously guided on an amazing career by the Voice, which told her what should be and what she ought to do; of Lady Henry Somerset, who, when in the depths of doubt even of God's existence, heard something like a voice saying, "Act as if I were, and thou shalt know that I am," and, obeying it, left all her doubts behind and went forth on her beautiful life of devoted service for mankind at the head of the temperance women of England; and of an innumerable host of others like them.

The physical sky above us suggests by analogy several things concerning the spiritual heavens. The first is, the *Universality of the Divine Knowledge*. Omniscience covers the world as completely as the sky does. The traveler in the Holy Land finds the convent of Mar Saba stuck like a hornet's nest high up against the steep wild cliffs of the Kidron. Inside the convent walls is the tomb of Saint Saba, covered by a cupola. When the visitor, standing under this cupola, has looked around at the paintings and silver lamps which ornament the interior of the tomb, and suddenly lifts his look, he is startled at beholding overhead a great painted face filling the dome and looking straight down on him with large eyes. In like manner the spiritual sky above us is a socket from which the Supreme Intelligence turns on us its searching vision. None can escape that eye. We ought to realize that our existence is a spectacle to the heavens. In that there should be more inspiration to good and more restraint from evil than in all earthly things. The gladiator is sensible not so much of the dust of the small arena upon which he strives and contends as of the crowded amphitheater which circles far around him with its upward slope of eyes, and makes him feel in every fiber of his sensitivity the pelting gaze of witnesses above him. We cannot

hide from Omniscience any more than the earth can escape the embrace of the sky.

Another thing which the world-covering firmament suggests is, the *Universality of the Divine Government*. It is a great way around the globe, and a rogue has plenty of room for flight, but, let him ride ever so fast or so far, he cannot ride from under the sky, can he? The great dramatist makes King Henry V say, "Now if these men have defeated any law and outrun native human punishment, though they can outstrip men, they have no wings to fly from God." As the jurisdiction of the lightning is over the whole heavens, so Divine sovereignty is omnipresent. No transgressor is strong enough to break loose and get free, for "God's laws are not like cobwebs which catch the little flies, but suffer the large ones to break through." Existence is one long interview with a moral Governor who not only watches us, but holds us to account. It is not possible for any of us to crawl out from under His tent. Whether we will or not, we are closeted with Him for a face-to-face accounting which will last till doomsday and a long time after. He is putting solemn questions to us here under the canopy. The tent folds are tightly closed and he looks us in the eye while we answer. We cannot get away, and there is no use in lying. If we evade or prevaricate, the cross-examination conducted by Omniscience will tangle us up and expose us, and we will have the reward of Ananias and Sapphira. We've got to discuss all things with God at close quarters. We must live and die in dialogue with him. It is not wise to make the discussion a controversy. Beyond question, the Supreme Controller has us fast. A thousand ways we are fast—fast in a net of many threads and cords. Emerson, speaking of Reason, says: "It is not mine or thine, but we are its; we are its property and men." Yes, Reason has its grip on us. In like manner Dorner said once, "The truth is, gentlemen, not so much that man has conscience as that conscience has man." With Dorner, as with Kant, Martineau, Professor Knight, of Scotland, and a host of similar rank, we see in the action of conscience not autonomy, but theonomy, the dictates of the moral sense being, in effect, the very voice of God. Yes, Conscience has us, Reason has us, Logic has us, Mathematics has us, the Law of Sowing and Reaping has us, the Law of Physical Growth and Decay has us, various Intuitions have us, Gravitation has us—many a law of many a kind binds us. We are under the meshes of a net, of which all these are only threads. Above all sits God. He it is who has flung over us this intricate and

knotted network, and his hand holds it there. Under it we are captive and entangled. We cannot crawl out from under, nor break through. To escape is impossible, for the Divine government shuts down over us tight and close as the sky does on the horizon's rim.

The universal firmament symbolizes another thing, namely, the *Universality of Divine Providence*. So it is Love that hath us in its net. Alleluia! The overruling embrace of Omnipotence is firm upon us, but the tremendous arms of power reach down from a heart of infinite tenderness. An old Scotch worthy says, "Even the sailing of a cloud hath Providence for its pilot." God's care is over all his works. Up yonder he gives its luster to an angel's wing; down here he feeds the frail bluebell with its drop of dew.

Ibsen describes life as a prison cage, and says that "at him through the prison grating stares an Eye with terror in it; and its gaze sends shudders through him, at which he is sore affrighted." But why be afraid of that great watching Eye? The Eye is there, but he that sitteth in the heavens is not looking for a chance to pounce on us. Through all the darkness and the storm of life a Divine Voice says, "Be of good cheer; it is I; be not afraid." Even Renan was wiser than Ibsen, for he said: "A fatherly smile shines across Nature and assures us that there is a kind Eye looking at us and a heart that follows us." Without this conviction, reverence and worship were impossible, for we must hold with Browning that "A loving worm within its clod were diviner than a loveless God amid his worlds."

Sometimes we hear a human voice saying bitterly, "The individual is nothing; some general result is all God cares for; individuals are sacrificed." That is the old Stoic maxim raising again in our late day its uninstructed head: "The gods attend to great things and neglect the small." We need not call upon Religion to answer that. The first thing to be said to this despondent view is not that it is un-Christian, but that it is scientifically known to be incorrect and unwarranted. Science tells us that it does not look that way. On the contrary, nothing is more amazing than the marvelous attention lavished on tiny things. It is reported that a man who spent his life trying to count the muscles of a caterpillar found a thousand. What an outfit for a worm! Geology reports a special providence over tiny creatures; while the big fellows, like the ichthyosaurus and the iguanodon, are all gone, extinct, the little fellows, races of tiny zoophytes, are preserved through untold ages and survive

now exactly the same as are found in the rocks of earliest geologic ages.

God takes as good care of a field daisy as he takes of a world. The daisy is waited on by every force in the universe and all the mechanism of the heavens. It is a shareholder in the benefits of the cosmos. It is propped by the same power that maintains the stability of the great globe itself. Far regions send supplies to it. It is watered by rain which the sunbeams have dipped in golden buckets from the surface of far-off oceans and transported in water skins of fleecy cloud by the air line free of charge for its nourishment. Its nightly drink of dew is distilled from the same atmosphere which supports the life of kings and emperors, armies and nations, saints and sages. The daisy is held firmly in its place by the same force that braces together the stupendous structure of the material universe. This feeble flower of the field stands side by side with belted Saturn and many-mooned Jupiter to warm its tiny hands at the same great blazing open fireplace of the sun. It bathes its lovely face in the same bright daylight that sends the morning twenty-seven thousand millions of miles away to distant Neptune. Well does William Blake make the Lily of the Valley, breathing sweet odors in the soft green grass, say to Thel, a "daughter of the seraphim":

I am a watery weed,  
And I am very small and dwell in lowly vales;  
So weak I scarce can hold the gilded butterfly perched on my head.  
Yet I am visited from heaven; and He that smiles on all  
Walks in the valley, and each morn spreads over me his hand,  
Saying, "Rejoice, thou humble grass, thou new-born lily-flower,  
Thou gentle maid of silent valleys and of modest brooks,  
For I will see that thou be clothed with light and fed with morning manna."

Truly has another said, "The enormous system of nature is available, in mass and in particle, to the humblest needs of the smallest creature that crawls on earth."

God cares for each; he cares for *all*; but most of all for man. There is a convincing argument in the question, "Shall the great Housekeeper and Husbandman of this universe fodder his cattle, and water his flowers, and prune his plants, and not feed and care for his children?" "More servants wait on man than he'll take notice of." "O, mighty Love," says George Herbert, "man is one world and hath another to attend him." A converted Hindu said it pleased him to think of the broad expanse of blue immensity above him as the outspread hand of God—the stars being to his fancy as jewels on

the fingers of the Almighty—so that looking up and around to the diamonded sky he felt as if the clasp of his heavenly Father's arms were about him on every side, and as if he could go nowhere that he was not encircled with the embracing love of which the universal sky that blankets all the world is the only sufficient symbol. Seldom has human fancy pointed straighter at substantial fact. Carlyle shared the Hindu's faith, for he wrote: "Surely as the blue dim of heaven encircles us all, so does the Providence of the Lord of heaven. He will withhold no good thing from those that love him. This, as it was the ancient Psalmist's faith, so let it likewise be ours. This is the Alpha and Omega, I reckon, of all bliss that can belong to any man." Sam Jones put the same thing with his rude vigor in a single sentence: "God will take care of a good man if he has to put the angels on half rations for a year." A little sick boy, five years old, said: "I may not get well; maybe I'll die." He was told God would take care of him whether he lived or died. Then he asked, "Does God, who lives in the sky, know my name?" Being assured that God knew he was little Joe, he seemed soothed and satisfied. O, yes! He who telleth the number of the stars and calleth them all by name knows little Joe, and he who weaponed Orion with his glittering sword, and guides Arcturus with his sons, and wheels his throne upon the rolling worlds, can easily *take care* of little Joe.

In this faith Beethoven found refuge for his soul in his hard and bitter closing years. Deaf, lonely, in bad health and prematurely old, tormented with many troubles and uncertain of to-morrow's dinner, music was no longer a sufficient consolation. He needed something more to make life endurable, and found it in contemplating the Double Sky. He wrote that "the starry heavens above us and the moral law within us" assured him of a mighty All-Father, an infinite Presence, transcending the range of Time and Death, from whom he came at the first and to whom he would return at the end, who cared for him and would protect him as he himself had protected others. This conviction made the pain of life less acute, rendered existence tolerable to him, engrossed his thoughts, and at times enabled him to forget his troubles altogether. And Louis Stevenson, in his last invalid years, crept in under the shelter of that same pacifying assurance, and wrote a friend, "If you are sure that God, in the long run, means kindness to you, you should be happy." That confidence kept Stevenson's heart in quietness and assurance to the end.

Yet once more, the world-embracing sky suggests the *Universality of the Provisions of Divine Grace*. The star of Bethlehem shines over every human life. The best and the worst alike may sing:

God's sovereign grace to all extends,  
Immense and unconfined;  
From age to age it never ends;  
It reaches all mankind.

Throughout the world its breadth is known,  
Wide as infinity;  
So wide it never passed by one,  
Or it had passed by me.

It is wronging your own soul and giving the lie to God if you think for a moment that his mercy in Christ is not above all your sins. We are authorized to say to every human being: "As you were born in the center of the horizon's circle and always find yourself exactly under the middle of the dome, the whole sky seeming to center upon you, so the whole gospel, with its God, its Bible, its atonement, its Redeemer, and all his promises, centers upon you as if there were no one else to share them. As the physical universe turns upon each tiny flower its measureless regard, and as all matter and all space play off their potent forces on your bodily life, so Heaven plays off on you in focal fashion and with saving purpose its spiritual forces." No soul is utterly unvisited and untouched from above. There is a light which lighteth every man that cometh into the world; the candle of the Lord burns within the human spirit. There is a wind which bloweth where and when it listeth, and first or last every soul heareth the sound thereof as of a mighty rushing wind, or as the whisper of a still small voice. "Beneath the dome of this universe," wrote Martineau, "we cannot find a place where the musings of the eternal Mind do not murmur around us and where we may not overhear in our heart of hearts the eternal soliloquies of God." All souls may say to the all-visiting Divine Spirit:

Nor bounds, nor clime, nor creed thou know'st,  
Wide as man's need thy favors fall:  
The white wings of the Holy Ghost  
Stoop, seen or unseen, o'er the heads of all.

And therefore,

I say to thee, do thou repeat  
To the first man thou mayest meet  
In lane, highway, or open street—



That he, and we, and all men, move  
Under a canopy of love,  
As broad as the blue sky above:

And if we will one Guide obey,  
The dreariest path, the darkest way,  
Shall issue out in heavenly day.

And we, on divers shores now cast,  
Shall meet, our perilous voyage past,  
All in our Father's house at last.

For we must count it true that Love,  
Blessing, not cursing, rules above,  
And that in it we live and move.

Let us heed the words of Elihu, who calls to us from Job's far-off day, "Look unto the heavens and see." We will do well to regard the Double Sky, for out of the Upper Sky comes the only sufficient encouragement for worthy and noble labor. An enthusiast in art says, "The sky bends low where a true artist works." The fact is broader than that narrow statement, for the heavens bend low and near with sympathy and help wherever any earnest and honest soul is reverently doing its duty at life's appointed tasks. In all our labor under the sun let us look up to "the Master of all good workmen" for encouragement and inspiration and strength.

Out of the Upper Sky falls the only real and sufficient comfort for the weak and suffering. Sidney Lanier, wasting away with mortal sickness, wrote to his wife: "I thank God that in a knowledge of him I have a steadfast firmament of blue in which all clouds soon dissolve." Shakespeare knew that "There is a Pity sitting in the heavens that looks into the bottom of our grief," and that says, "Like as a father pitieth and as a mother comforteth, so will I." It may be that God sometimes takes us off our feet and lays us flat, that we may have along with greater need a better opportunity and stronger inclination to look up.

Out of the Upper Sky falls the only authentic and valid peace for the penitent. Therefore, let the troubled conscience, uneasy with the consciousness of sin, look up. Over the bowed head and contrite heart there is the sound of a jubilee in the dome of heaven where the angels are making a festival. A writer in an English Review voices The Cry of the Earth-Children, sick of earth's passing

pleasures and men's foolish praise, and of laborious days that only dig a deeper need:

We delve within the earth, we peer  
On earths beyond our own;  
Dizzied with earthliness we fear,  
Childlike, to be alone,

Ever half-conscious of a need  
Not met by star nor clod:  
Then falls the shadow of thy deed,  
Thy touch, O living God!

We are thy children: Life's pretense  
Fades from us as we weep  
These bitter tears of penitence,  
For pardon ere we sleep.

Colonel S. H. Hadley, who had been for twenty years a drunkard, gambler, and criminal, went into Jerry McAuley's mission one night and knelt and wept and prayed till he rose from his knees a new creature. Hear him: "I went out upon the street and looked up at the sky. I don't believe I had looked up in ten years. A drunkard never looks up; he always looks down. Now I looked up. It was a glorious starlit night, and it seemed to me I could see Jesus looking at me out of a million eyes." And looking unto Jesus, the author and finisher of his faith, he laid aside every weight and the sins that had so long beset him, and ran thenceforth a glorious race.

Out of the Upper Sky shines the only steady light by which we may steer safely. A clear vision of bright and abiding spiritual realities is necessary to life's guidance. To steer by the stars is a necessity for the human voyage. The black Kroomen of the African shore jeer at the captain of a foreign ship as a star-gazer. They say: "We steer by what we know; we keep in sight of solid earth; we go from headland to headland; we know where we are. But that fool white man steers away out of sight of land and imagines he can find out where he is and which way to go by looking at the stars through a glass. We are not foolish enough for that." Truly is it said that "Christian faith possesses all the terrestrial lights and landmarks which can be claimed by the secularist, the personal and the social conscience, and the teaching of human experience. But, in addition, it is endowed with the stars of Revealed Truth, and there are many

days and nights when by these upper lights alone can a man discover where he is and how to steer." There come such times as Froude describes when "the compasses are all awry, the lights gone out or drifting, and nothing left to steer by but the stars." No soul ever made a safe voyage and came to the desirable haven without regarding the heavens and steering by the eternal stars that shine in the moral firmament.

Out of the Upper Sky come the impulse and empowering essential to human progress. Therefore let nations and tribes look up. The glory of mankind is of heaven and not of earth. We were made in the beginning by almighty Hands which still reach down through darkness, molding men. Let development theories say what they will; and doubtless they say much that is correct; yet it still remains true that human civilization has not been bred out of the ground like a swarm of maggots out of a dung hill, nor even like a water lily out of black ooze, but has descended out of heaven from God like the New Jerusalem once seen in vision. Old Plutarch's penetrating discernment of the nature of things has not been improved upon, but only confirmed by subsequent ages. It was his opinion that "a city might sooner be built without any ground to fix it on than a commonwealth be constituted altogether void of religion, or being constituted, be preserved." The apothegm which we quoted at the beginning we repeat now at the end. Lacordaire, speaking of the decline of nations, said: "The earth has devoured all those who have no longer regarded heaven save as the physical eye discovers it on the horizon." The epitaph of all the men and all the nations who have really perished is brief and explicit. In the dialect and idiom of this essay, it reads: They failed to regard the Double Sky. To ignore the spiritual is death; to be spiritually minded is life, peace, and lasting prosperity.

Lamartine, the Frenchman statesman, poet, and historian, looking with envy upon nations whose great men were like Washington and Franklin, Sidney and Cromwell, uttered this lament for his own country, which seemed to him destitute of such leaders: "The great men of *other* countries live and die on the scene of history, *looking up to heaven*; *our* great men appear to live and die, forgetting completely the only idea which is worth living and dying for—they live and die looking at the spectator, or, at most, at posterity." Only men who fear God and care for the verdict and approval of Heaven can possibly lead nations to true greatness. Guizot, historian, states-

man, and student of public affairs, when he fled from the instability and unsafety of government in France to the shelter of stable England, said to Lord Shaftesbury, "Sir, it is their religion which has saved the English people from the ills which afflict France." A critic of Greek civilization notes that the main lines of Greek architecture are parallel with the ground, and the main channels of Greek thought followed the same course. The Greek temple merely decorates the earth. The Greek people lived only for that purpose and on that level. And because earth-decorating Hellas knew nothing higher than Olympus and Parnassus, and her gods were carnal, of the earth earthy, therefore the earth devoured her, and the glory that was Greece, like the splendor that was Rome, went drifting with its dead things down the dark of history.

Josiah Royce, in his most notable book, speaking of the human reason as one of the sources of religious insight, says: "Man's reason can perceive a heaven which overarches us, a heaven which sends down influences that *can transform us, that can enter into our will and give us an impulse as well as a plan of life.*" The impact of the Power which moves upon the human spirit from above is felt by the ethical sense of every well-developed soul; and the more highly sensitized a man's nature is, the more he is aware of such impact, and the more distinctly he realizes it to be as unmistakably personal in its origin as it is spiritualizing in its effect. Such a soul is liable to have as vivid an experience as Russell Lowell had in one momentous hour which he thus described: "I had never before felt so clearly the Spirit of God in and around me. The whole room seemed to me full of God. The air seemed to quiver with the hovering presence of Something, I knew not what." To spell that Something with a capital is not unreasonable. It is that Power which makes for righteousness and urges man onward and upward, giving both the impulse and the power. Look up, for above the dark night the stars are shining. When the French general said to the Vendean peasant, "We will tear down your chapels, we will burn your Bibles, we will kill your clergy, we will scatter your congregations, we will destroy everything that can make you think of your God," the unperturbed peasant answered with cool and serene irony, "You will leave us the stars, won't you?" And the French papist man of war decided, after reflection, that he would mercifully leave them the stars. So he magnanimously restrained his almightiness from disturbing the sky; and so long as

the stars shine overhead, men will think of God, and down through endless generations men with uplifted faces will call to their down-cast brothers, "Look unto the heavens and see." Richter said that so long as the word God endures in human language, it will direct the eyes of men upward; and whenever men look up, they can see the name of their God and Father blazoned in shining worlds across the boundless blue dome that overarches human life.

One supreme Voice there is which calls us to look up and describes and interprets to us the contents of the spiritual heavens. It is that authoritative Voice which sounded from the Mount of Olives, and from the crest of Calvary, and now from the Heaven of heavens and in our heart of hearts. Except by heeding that Voice we know of no salvation. This Napoleon implied and confessed when he said, "The nearer I approach in my study of Christ, the more carefully I examine everything that is above me." *Ecce Calum!* Behold the Double Sky. Above, in the Heaven of heavens, is the home of the soul, a building of God, a house not made with hands, in the realm of the eternal, up into which the ransomed spirit, freed from "this muddy vesture of decay," ascends, singing:

Good-by, dear earthly sky!  
I leave thee as the gauzy dragon-fly  
Leaves the green pool to try  
His vast ambition in the vaster sky.

## THE ARENA

### WAS WESLEY A PTOLEMAIST?

A LEARNED friend of mine has written an able little book in one of the many sections of the vast field of Church History, and, as his opinion is listened to with deference as that of an eminent scholar, it seems worth while to check one of his statements by a reference to the original sources. He speaks of "Wesley's attitude toward the modern view of the universe. He refused to accept the Copernican astronomy on the ground that it contradicted Scripture. He believed in witchcraft on biblical authority, and interpreted natural calamities, such as the Lisbon earthquake, as direct visitations of God [neither of which views has anything to do with the Copernican astronomy]. In fact, in his supernaturalism and in his recognition of an external authority to which all the conclusions about the physical universe should be made to conform, he was a genuine mediaevalist." Knowing that Wesley was a man of keen intellectual curiosity, of wide outlook on men and things, of deep interest in the physical sciences, always learning and always willing to learn, in fact a restless inquirer in all fields, the above sentences struck me as rather strange, and I thought I would let Wesley speak for himself and tell us whether he had learned anything from the progress of science for a thousand years. Did he really believe with the Ptolemaic astronomy that the sun went around the earth, which was the center of the universe?

Journal, February 6, 1757: He doubts the systems of astronomy, and whether we can know the distance or magnitude of any star. The reason for this doubt is the immense differences of view of astronomers in regard to the distance of the sun from the earth, some making it three millions of miles, others ninety millions. He had been reading an ingenious book on astronomy, but still keeps an independent attitude as to distance in the heavens till experts agree (Works, latest London edition, II, 392).

Journal, May 12, 1757: Has been reading Rogers, Learning of the Ancients. It seems that the ancients had microscopes and telescopes, and knew all that is valuable in modern astronomy, the whole frame of which is uncertain and unsatisfactory (II, 407).

"Journal, January 1, 1765. A man is displeased because he (Wesley) doubts modern astronomy [notice: Not as between the Ptolemaic and Copernican astronomy, but distances and technical details]. Still doubts whether anyone *knows* distance or magnitude of either star or Jupiter, sun or moon" (III, 203).

"Sermon [No. 69] on Imperfection of Human Knowledge speaks of a general lack of knowledge as to the constitution and distances of the heavenly bodies" [not as to whether the Copernican system is true] (VI, 339-340).

"Letter to the London Magazine, 1765, on one who had written making



strictures on Wesley's Natural Philosophy. Speaks of differences of opinions on minor matters in astronomy, such as distances, whether planets are inhabited, calculations, etc., but no evidence from his reply to his critic that he (Wesley) had doubt as to the main features of the Copernican astronomy. He says he is ready to give up a certain hypothesis about the sun's parallax 'as soon as any of those facts appear'—quite a characteristic trait of Wesley; always docile to new facts" (xiii, 394-400).

Remarks on Limits of Human Knowledge (pamphlet, no date in Works). He speaks as something taken for granted of the "feebly shining bodies that move regularly round the sun; of Jupiter, Saturn, and other planets. Their revolutions we are acquainted with; but who is able, to this day, regularly to demonstrate either their magnitude or their distance? . . . What is it that contains them all in their orbits? And what is the principle of their motions? By what created power, what inward or outward force, are they thrown forward to such a point, and then brought back again to a determinate distance from the central fire . . ." (After speaking of hypotheses of science) "So that there is reason to fear that even the Newtonian, yea, and Hutchinsonian system, however plausible and ingenious, and whatever advantage they may have in several particulars, are yet no more capable of solid convincing proof than the Ptolemaic or Cortesian" (xiii, 488-499). Wesley is speaking not of the movements of the planets around the sun, which he assumes as a matter of course, but of the "principle" and exact nature of their movements, etc., where he is thinking, as elsewhere, of "*convincing proof*." Until the system makers can convince each other, he is inclined to be skeptical of details. We must not be hard on Wesley's rationalism toward the contrary dogmatisms of astronomers. A good deal had yet to be done before that convincing proof would appear for which he longed. The aberration of light had indeed been discovered by Bradley in the very year that Newton died (1727, some authorities say 1728), and thus the only sure proof of the earth's annual motion around the sun had been secured for all time, but apparently the books that Wesley read had not fully carried out either that discovery or Newton's. So also the whole subject of parallax had to be accurately determined, and that was not done till well along into the nineteenth century, which also saw (in 1851) the brilliant pendulum experiments of Foucault, with their "*convincing proof*" of rotation of the earth.

The third and enlarged edition of Wesley's Compendium of Natural Philosophy was published in 1777. Speaking of the systems of the universe, he says: "The Ptolemaic system, which supposes the earth to be the center of the universe, is now deservedly exploded; since Copernicus revived that of Pythagoras, which was probably received by most of the ancients" (National Phil., i. 20). He says that the telescope has discovered the motions of the planets primary and secondary (p. 21). In iii, 273 ff., he discusses the Ptolemaic system and says that it is utterly exploded. He then takes up the Copernican, gives six reasons for its truth, and says: "We have demonstrative proofs that the sun possesses the center, and that the planets move around it in the order above mentioned"

(p. 275). Wesley did not possess the nineteenth century's knowledge of astronomy, but in spite of that misfortune he did not "refuse to accept the Copernican astronomy on the ground that it contradicted Scripture."

Like all earnest Christians of his day, Wesley had a high view of the inspiration of Scripture, but no such view ever hindered him from accepting anything in science which he considered proved. But for hypotheses over which scientific men were contending, he held the same attitude many hold to-day over the higher criticism; namely, that nothing is established beyond doubt over which men equally competent are disagreed. He lived in the infancy of scientific astronomy and of geology, but his whole attitude toward learning and toward new truth—Dean Stanley called him the father of Broad Churchmen—shows that he was far from being what this scholar calls him, "a genuine mediævalist." His "distrust of the powers of the natural man" had only to do with salvation, which he believed the gift of God. Most objections to Wesley on this score resolve themselves into this: that he, a devout believer, lived in the eighteenth century.

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#### "ALL THINGS ARE SACRED"

It is one of the familiar dicta of the times. Our thought was error when we spoke of sacred things and secular things with sharp distinction. Your body and its interests are as important, yes, as sacred, as your soul and its interests. The rebound is complete from the asceticism which meanly regarded the body and its needs. Whatever is goodly from the standpoint of our threefold selves—body, soul, mind—is holy.

Can it be that in the overemphasis to which newly realized truths are liable we may be carrying this reasoning to an extent that jeopardizes the interests of the spiritual life? Let us see. A church-going stranger drops into your county-seat town. A dozen church buildings greet his eye as he looks over the city. In the afternoon he goes to the Chautauqua ground. He pays the price and listens to a lecture—"its mission to make you smile." At night (Sunday night), the churches being closed, he goes again to the Chautauqua, paying his admission price at the gate. He hears, first, a sacred concert—that is, a concert called sacred out of deference to a lingering feeling in the minds of the populace that somehow there is a distinction between sacred and secular things: the label spells "sacred," though it may minister to anything but the religious life. Then he listens to a lecture, a political speech, or a concert by Negro minstrels. If a lecture, perhaps it is by a leading Methodist churchman who has traveled half a thousand miles that Sabbath day to earn his extra dollars—a hundred plus fifty—though the church gives him a good support, and though the same talents, if used that day in some out-of-the-way place where greatness seldom comes, might have started a score of folks toward heaven.

Within a month a State convention of a political party has declared

for the removal of all favors by way of nontaxation of church property. True, the move was prompted in part at least by hostility to a particular church, yet it has wide significance. If our mission as churches is to be largely that of entertainment, and our ministering to people is to be on the theory that all things are sacred, and therefore that nothing is sacred in the sense that our fathers used the term, we may as well yield to the inevitable and allow the world to catalogue us with institutions which mean well and do well, but which have no voice of prophecy for the generation. For many people such a classification is correct, and to them a band concert is just as satisfactory for a Sunday night as a sermon—and a week-end outing, with Sunday as lively as any day, is wholesome and proper. That this is the notion of many church people is evident. Sunday is a day of pleasure to all, to each according to his taste—a blackberrying excursion, a trip to the hills, a Marathon race, a theater, a ball game, or a sermon. That this is the spirit of the time we cannot deny. Is it possible, also, that it is the feeling of any large number of the peculiar folk called Methodists?

Falls City, Neb.

OLIVER M. KEVE.

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#### SUPPLEMENTARY

NEARLY four years ago it was my pleasure to present to the readers of this REVIEW, under the title "Methodist Men of Mark," some classified summaries concerning the Methodist names found in the fifth volume of that excellent and reliable publication, *Who's Who in America*. The seventh volume, recently issued, for the years 1912-1913, affords an opportunity for comparing some of the results then reached with those that now appear. Such as were interested in the previous article will probably be glad to put beside it this supplement brought down to date.

No attempt has been made this time to tabulate the Methodist laymen, of whom about two hundred were found before. We have confined our examination to the ministers, and those chiefly of our own church. The names of 264 such are on these pages, as against 203 last time. This shows a gain of thirty per cent. As the whole increase in the total names is 2,399 (the figures now being 18,794 over against 16,395), or fifteen per cent, the Methodist gain is distinctly creditable. Of Methodist ministers (of all divisions) there are in the book 385; Presbyterians, of all sorts, 347; Protestant Episcopalians, 298; Congregationalists, 278; Baptists, 198; Roman Catholics, 178; Lutherans, 100; Unitarians, 58; Reformed, 56, etc. The total is 2,035.

Subtracting from the total of 264, noted above, 33 for the bishops who are mentioned—four of the latest elections have not yet got in—we have 231 Conference members, as against 171 last time. A careful examination of these names as given in the General Minutes discloses, of course, their Conference relations, and we find that 72 Conferences out of our total of 133 participate in the honor, as against 60 four years ago. The first five rank in the following order: New England, 23; New York East, 16; Rock River, 13; New York, 10; Troy, 9. Then come five with six each,

namely: Newark, Central New York, Ohio, East Ohio, Colorado. Next are four with five each: New Hampshire, New England Southern, Cincinnati, Northwest Indiana. Next come eight with four each, namely: Genesee, Wyoming, Indiana, Illinois, Iowa, Upper Iowa, Northern Minnesota, California. The following seven have three each: Maine, Baltimore, Central Ohio, North Ohio, Minnesota, Southern California, North China. There are fourteen which have two each, namely: Philadelphia, Pittsburgh, Erie, West Virginia, Washington, Detroit, Michigan, Wisconsin, Kansas, Saint Louis, Oklahoma, Montana, Oregon, Foochow. Last come twenty-nine with one each: East Maine, Vermont, New Jersey, Central Pennsylvania, Central Illinois, Central German, Chicago German, Norwegian and Danish, Des Moines, Southern Illinois, Northwest Iowa, Northwest Kansas, North Indiana, East Tennessee, Holston, Nebraska, Southwest Kansas, South Kansas, Dakota, Atlanta, Little Rock, Louisiana, South Carolina, Saint Johns River, Columbia River, Puget Sound, Mexico, Finland, Korea. Four years ago New England and New York East had 15 each, Rock River and Troy 8 each, and New York 6. New England's large supremacy is emphasized by the fact that 23 of its past members, as well as 23 of its present members, have their names in the book. Adding to New England's 23 the 15 (three of them belonging to Boston University) from the other five New England Conferences, we have a total from this section of 38, or twenty-eight per cent of the whole; which is, of course, far more than the due proportion, as the six New England Conferences have only 915 ministers, or less than five per cent of the whole number.

In our previous article we gave figures showing that then, while the proportion of the notables to the whole population was one in 4,654, the proportion in New England was one to 1,630. In other words, while New England had only seven per cent of the population (by the census of 1900), it had 21 per cent of those having national celebrity; New York having one in 2,570, Pennsylvania one in 3,715, Ohio one in 3,710. How do matters stand now, after four years, according to the census of 1910? We find that while New England still has seven per cent of the population of continental United States, it has at present twenty per cent of the birthplaces of these notables. The proportion, taking in the whole country, is one to 4,893; in New England one to 1,740. If the six States are taken separately, they rank as follows: Vermont one in 1,000, New Hampshire one in 1,354, Maine one in 1,419, Massachusetts one in 1,847, Connecticut one in 2,005, Rhode Island one in 3,000. New York has one in 3,050, Ohio one in 3,378, Pennsylvania one in 4,833, a very startling falling off in the latter, while Ohio gains.

Only one other calculation seems of sufficient interest or importance to be added here. It pertains to the 33 of our bishops, furnishing particulars of their birthplaces and education. The birthplaces are as follows: Ohio, 8; Pennsylvania, 5; New York, 4; West Virginia, 3; Canada, 2; and the following eleven one each; Massachusetts, Maryland, Illinois, Wisconsin, Missouri, Kentucky, Alabama, England, Scotland, Ireland, Switzerland. This gives us six from foreign countries as against seven

last time, and ten from the Western States as against eight last time. The educational attainments sum up in this manner: Graduates of college, 24; of college only, 12; of college and theological school, 9; of college, theological school, and postgraduate institutions, 3; of theological school only, 1; of college and postgraduate school, 2; of theological and postgraduate school, 1. Seven graduated in neither of these three directions, as against four in the previous computation.

Malden, Mass.

JAMES MUDGE.

#### CHEMICAL PRODUCTION OF LIFE

THERE has been for many years scientific and theological contention over the question of the chemical production of life and spontaneous generation. By the chemical production of life it is meant certain elements can be so put together that the outcome may be life where was no life, and by spontaneous generation it is supposed that vitality works up in some mysterious way where there was no vitality. Every now and then some scientist proclaims that he has solved the problem and has produced life where it was not, or he has discovered the evolution of vitality where it was not. (Spontaneous generation.) Then we have a theological scare and fright in the religious world. The Bible and religious foundations are supposed to be imperilled, and a solicitous effort is made to discredit the experiment of the scientist. Let us have a truce to all this. It is the old supposed conflict of astronomy and geology with the Bible and religion. Suppose some scientist should actually bring chemical elements together and start life, or some experimenter really discover spontaneous generation where no form of life was supposed to be. We have not lost our Bible, nor dispensed with the fact of God, in the creation of a universe of so-called matter, with its manifestation of vitality and life. A grain of wheat, from the integuments of a mummy, where it lay dormant for perhaps 2,500 years, brought into the proper chemical environment of soil, air, moisture, and light, springs into life. What is this but the chemical evolution of vitality? In this case, when the chemical elements are in the right condition and combination, life starts up. But it will be said that in this case a life deposit was there dormant and ready to start up in right condition. Granted that life or vitality is a something and that we do not get a something from nothing. These very scientists reveal life or vitality everywhere. In the last analysis of things, you find no place where there is no manifestation of life.

#### MATTER, MIND, AND LIFE

Suppose some one demonstrate that what we call mind is what we call material, and suppose then it turn out that the material is only a form of force which is only a form of life. If our chemist, then, produce some form of life, he reveals only what exists in his elements, under some life law. It is life from life. Crystallization is only a form of vitality from vital force.



If, then, so-called spontaneous generation and chemical production of life were established, it does not prove that something called life, or vitality, came from nothing before existing. Vitality was latent in the mummy's grain of wheat, and may be latent in ways and places, where seeming spontaneous generation under suitable conditions started it up. It has been conjectured that life, as vital action, may be a process of fermentation. Again, that the ultimate cause of the life process and muscular activity may be electricity. Well, what if all this be true? It does not disprove the theory that all life is from life. In the case of the grain from the mummy, life was latent in a certain compound of chemical elements, simply, it may be, an exact adjustment of those elements. Something of the same nature is seen in the preservation of animal tissues long after death, preserved in cold storage. Such seemingly dead tissues had in them the life proportions of molecular or chemical substance. Life conditions started up life when grafted on to living tissue. Suppose the scientist be able to put together his chemical elements (always vital) so as to produce life; this no more dethrones God or overturns our religion than the starting up of life from the age-long dormant, though vital, grain of wheat placed under suitable conditions. Now, vitality may so underlie all the chemical elements (as in that grain of wheat) that under suitable conditions it may manifest itself.

#### LIFE IN ALL THINGS

Professor Bose, a Hindu of Calcutta, startled the scientists of Europe and America by demonstrating that metals, or so-called inanimate substances and vegetables, respond to electric excitation just as animal substances do. Life conditions in the so-called inanimate is a theory to be reckoned with. Metals and minerals live, and under certain conditions seem to die. We are finding a universal life-base in all things. The ultimate chemical elements, as we see them microscopically, are, in motion and intense activity, throbbing with power, only another name for life which is there in the chemical elements and in all things. Spontaneous generation and chemical production of life, if established, only show that existing vitality starts up in some form, in the proper condition, under the vital laws of Him "in whom we live and move and have our being"; and who "upholds all things by the word of his power." It need not disturb our faith in God if the chemist produce some living plasm, or protozoan, to wriggle and grow in a suitable environment. We live in a universe the entire atomic constitution of which is tingling and quivering with vitality, springing, under law, into manifested life. God, the Creator and upholder of all, whose power constitutes so-called matter, is not ruled out. New discoveries of the chemist, with his crucible and retort, and the seeker of spontaneous generation, with his heated tubes hermetically sealed, whatever they may find, are no cause for theological alarm.

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**THE ITINERANTS' CLUB****THE PROPORTIONATE MESSAGE OF THE PREACHER**

(Rom. 12. 6)

THERE is a marked distinction between the preacher and the lawyer in the matter of their public addresses. They are alike in the fact that their purpose is to instruct and persuade the people whom they address. They are different, however, in the substance of their messages and also in the conditions under which they are delivered.

The substance of the lawyer's message is concerned with practical cases generally of a secular import: the protection of the rights of others, the defense of those who are arraigned for trial, or the prosecution of those who are charged with wrongdoing. The particular point of difference is that the lawyer makes his appeals under conditions which themselves determine his subject. The case is made up from the facts which are brought to his notice and which are involved in its presentation. He does not choose his subject; it is chosen for him by the interest which he represents. His purpose is immediate effect. He desires to win the jury, and to win it now. This is equally true of the minister, that he should be anxious to win the people to the matter to which he calls their attention, and to do it at once. This was especially the case with the early preachers. They regarded it as their duty to secure immediate results.

There is, however, a difference which is to be noted between that and the lawyer's plea. The preacher's times for him to deliver his message are in the main definitely fixed. The subjects on which he preaches, within certain limits, are determined by himself. He may sit down in the early part of the week and decide after meditation and prayer what will be the subjects of his next Sabbath's discourse and proceed to elaborate them and prepare directly for his Sabbath duties. The selection of subjects is often perplexing. He must consider the state of his congregation; whether anything has occurred in the community which calls for special attention. He will consider the necessity for variety. He cannot repeat the same discourse. All this requires wisdom and demands much thought.

The text brings to our consideration a subject of much importance, namely, the proportionate message of the preacher, Rom. 12. 6, "And, having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith." For our present purpose we need not inquire whether the persons to whom the exhortation of the passage was given were the community of believers in Rome to some of whom special supernatural gifts had been given or to the Christian teachers or preachers at that time. The exhortation is a timely one for the preacher of to-day.

There are passages of Scripture so rich in suggestion that they afford a basis of valuable thought, whatever interpretation may be assigned to them. Such a passage is the one which we have just cited. A glance at the commentaries will show differences in the interpretation, yet each is a value to the reader and especially to the preacher. A brief summary of these variants in interpretation will suggest its application.

Beeth remarks on this passage, "*Prophecy*: an extraordinary gift which made a man the mouthpiece of God." (Exod. 4. 16, 17; 1 Cor. 14. 11.) He thus explains the phrase "proportion of faith": "Prophecy implies revelation; and God's word is revealed to man only so far as he believes it. The prophet must seek to make his words to the people correspond with God's word to him, and he is bound to make them correspond. So far as by faith he understands God's word, he must say no more nor no less than he believes God has said to him."

Sanday says: "A man's gifts depend upon the measure of faith allotted to him by God, and so he must use and exercise these gifts in proportion to the faith that is in him. If he be *σωφρων* and his mind is enlightened by the Holy Spirit, he will judge rightly his capacity and power. If, on the other hand, his mind be carnal, he will try to distinguish himself vainly and disturb the peace of the community."

Liddon interprets faith to mean here objective faith, that is, the system of Christian doctrine, and, "keeping his eye on it, he [the prophet] avoids private crotchets and wild fanaticism, which exaggerates the relative importance of particular truths to the neglect of others."

Tholuck says: "While the heathen *μάντις* was wildly borne away by his impulse, in which human passion commingled with the higher elements, the Christian prophet was enabled by his enlightenment to retain a consciousness of whether he was speaking from his own or Divine instigation."

Tyndale apparently applies the word "Faith" here to objective faith. Tyndale's version is, "So that it [the gift of prophecy] be agreeing unto the Faith." This version regards the Scripture as containing a body of doctrine which is to be taught by the preacher in proportion to the needs and circumstances of the people. Giving due emphasis to the various parts, he must not be a mere specialist, having some part of the truth which he reiterates constantly, to the neglect of the other parts of the sacred teaching.

Similar is the statement of the apostle in 2 Tim. 3. 16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

It becomes the duty, therefore, of the minister to remember his obligation, to deliver the whole counsel of God. One of the dangers of the ministry lies in too much specialization. One is a specialist in sanctification; and certainly no subject is more worthy of attention, for it is the supreme purpose of the ministry to proclaim purity of life and purity of action. This should never be overlooked in all the discourses.

Another is a specialist in civic matters. He lays great emphasis on civic relations. He is familiar with the economics of government, and almost unconsciously drifts into that subject on all occasions. Others are specialists in social betterment. The ills of society arrest their attention and interest. They think not so much of the individual as of the mass, and the personal element does not receive adequate consideration. The tendency to exclusive individualism, however, when overpressed, may prevent due attention to the social needs of mankind, which no one who has the cure of souls can overlook without greatly hindering his usefulness.

There is one subject, however, on which all preachers should be specialists. All should be specialists in fundamental Christian truths. Other truths which men are called upon to consider, those relating to material interests only, the preacher may or may not be thoroughly acquainted with, but those relating to the Christian religion he should know both in their letter and in their spirit.

The apostle Paul, in his letter to the Corinthians, said, "I determined not to know anything among you, save Jesus Christ, and him crucified." All other duties and all other subjects on which he has to speak must have this as their center. There are certain truths that are to be insisted upon at certain times and under certain conditions. In the period known to the church as the Lenten season the emphasis is to be placed on the cross and the sufferings of Christ in his relation to man's salvation. The various stages in that wonderful period are brought before the mind until the thoughts of the people are imbued with them and they are aroused to deeper interest in their personal salvation. So it is with all the great aspects of Christian truth—there must be a proportion observed in their development. Side by side with the mystical life of the Christian, the great ethical traits must receive attention; religion in its relation to everyday duties of men must be constantly in the thought of the preacher. The doctrine and the life are to be so coordinated that when he preaches doctrine, its issue is life, and when he preaches life, it reacts upon the doctrine. You cannot separate the one from the other.

The thought of this passage, then, is clearly that the preacher will give to each part of Christian doctrine its proper emphasis, all having its center in Jesus Christ, our crucified and risen Lord.

This central doctrine, combined with its cognate truth in the Holy Scriptures, must never be overlooked by the preacher. Dr. P. T. Forsyth, in his book entitled *The Person and Place of Jesus Christ*, quotes from Mr. Glover's book on the *Conflict of Religions within the Roman Empire* the following words: "Jesus of Nazareth does stand in the center of human history; he has brought God and man into a new relation; and he is the personal concern of every one of us." Dr. Forsyth adds, "That is really a tremendous thing to be able to say as the conclusion of a true historian." He touches the core of the gospel when he further says, "We are in a world which has been redeemed, and not in one which is being redeemed at a pace varying with the world's thought and progress or the church's thought and work. To believe that the Kingdom has

come is another religion from the belief that it is but coming and that we have to bring it. It produces a totally different type of faith and life. And it is the only type that can save Christianity from being politicized, socialized, and secularized out of existence."

In the proportionate message of the preacher he may well follow the Scriptures, giving to each doctrine the emphasis proportionate to the place it occupies in the New Testament.

Another doctrine growing out of the test is that the preacher must declare only that which he honestly believes to be the truth of God. He must preach the preaching that God bids him. The measure of his faith will be a large measure of his appreciation and grasp of the gospel. The man of profound faith sees more in the Scriptures than the mere critical reader. The commentaries of those who come to the work with profound spiritual insight should be specially studied by the preacher. Hence, Matthew Henry opens to the ministry a rich source of the spiritual apprehension of the truth. Adam Clark and many of the other commentators that are passed over in our later literature should not be forgotten. And then, having received the full impulse of truth through the presence of the Holy Spirit, he will confine his preaching to the things which he receives and which he holds to be the truth. He will thus have a positive message to which the world will listen.

A further thought will be that he will preach in harmony with his own capacities and ability. This is distinctly emphasized in the interpretation of the passage by Professor Sander, "When his mind is enlightened by the Holy Spirit, he will judge rightly his capacity and power and thus become more effective." Everyone has his peculiar gift, and to understand one's gifts and keep within their limits has much to do with effectiveness. The scholar has his mission, which must not be overlooked. The preacher who is to deliver the gospel message has a mission to fulfill which will be best accomplished if he studies his own adaptabilities. The practical talents available for the active work of the gospel are fully equal in value to those gifts which are more recondite and pretentious. He who uses well the measure of gifts with which God has endowed him will be the one to whom the Master will say, "Well done, good and faithful servant," when the record of the preacher's life shall finally be made up.

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#### THE HOLIDAY SEASON AND THE MINISTRY

PERHAPS there is no part of the year that brings to the minister of the gospel more cares than the season of the greatest rejoicing and of the widest social interest. Christmas and New Year's Day are the great festivals of the year, the first marking the joy that was brought to the world through the coming of our Lord, which brings to all men, even those who do not accept the gospel of the Christ, the spirit of kindness and of gentle peace. The influence of the Christmas festival is so all-pervasive that even those who have no adequate historical knowledge

of it feel its power and rejoice in its influence. Perhaps there is nothing which the coming of Christ has done for the world as an established institution better than this Christmas festival brimful of joy and peace and love. The special pleasure is to the children. It is anticipated from year to year, and Santa Claus, under whatever form he appears, is hailed with acclaim by hundreds and thousands of little ones who only in a general way penetrate its meaning. Christmas has its religious significance and grows out of the great Christian fact of history, the coming of our blessed Lord Jesus Christ.

New Year's Day has its significance, but it is of a different kind. Its significance lies in the fact that it marks a new period in life's progress. People's lives are divided into years, and it is customary to think of the year as beginning with the first of January and as closing with the last of December. Hence it is that everyone recognizes that it marks a kind of break in the life, a kind of transition period, a beginning, so to speak. It has naturally come to pass that people form new resolutions on that day. How many young men and women and boys and girls throughout the world on New Year's Day will make special resolutions to do better the next year than they have done in the past. How many, like Jonathan Edwards and others, will carefully map out certain things to be done and not to be done for the coming year. It is their purpose to make the year better than any year that has gone before, and this is often helpful and even noble, but how seldom is the promise of the new year fulfilled. How soon are the rules which are laid down for conduct on that day forgotten! It does not follow that for this reason such resolutions have been useless. They show the earnestness of the human spirit for higher and better things; and even if for only a part of the year they retain their power, the impulses which they impart to character and to life remain as a permanent possession.

In the midst of these festivities the minister is to live in the world, yet not of the world. He has to enter into their spirit and yet maintain the dignity of his office. He has to be a child with the children and must join in the resolve for new and better things with the people of his church, but he is also to be an adviser and a counselor and to protect them from the overimpulsiveness of such occasions. They present occasions for sermons on the coming of our Lord and on the importance of time and its employment. The minister is often to hold meetings in which his congregations shall make new resolutions and begin new movements for the betterment of society. The midnight hour of the changing year has been to thousands of souls a sacred hour, a time of sacred resolves in which sinners have been converted and saints advanced in their spiritual life. The minister should make the widest use of these occasions—not by overpressing them, but by seizing their opportunity in this joyful period to influence his people for good and to prevent excess and to impart instruction of the highest character.



## ARCHAEOLOGY AND BIBLICAL RESEARCH

## THE EXCAVATIONS AT 'AIN-ES-SHEMS

THE selection of 'Ain-es-Shems by the Palestine Exploration Fund as a site on which to carry on its excavations has been commended on all sides as a very wise one. 'Ain-es-Shems (Well of the Sun) is generally supposed to be the same place as Bethshemesh (House of the Sun) of our English versions. It is located about midway between Jerusalem and the Mediterranean Sea, about six miles southeast of Gezer, so well known to modern biblical scholars on account of the extensive and successful excavations carried on at that place for several years under the supervision of Professor Macalister and other eminent archaeologists. If we look at a map of southwestern Palestine, we find that Bethshemesh is within a short walking distance of Deir Aban, a station in the Vale of Sorek on the Jaffa-Jerusalem Railway, not very far from the well-known towns of Gath, Ekron, and other Philistine strongholds of the Philistines.

The proximity of the site to the railway is an item of no little importance, since it facilitates the getting of all kinds of supplies, especially water of excellent quality, which, till the discovery of water at 'Ain-es-Shems, was obtained from a bountiful supply at the next station. An intramural supply of water, like that of Gezer, was discovered by the excavators at 'Ain-es-Shems last August. No man is better qualified to express an opinion on the selection of this site than Professor George Adam Smith, the leading authority on the geography of the Holy Land. He says: "It is one of the most attractive sites in all Palestine from the point of scenery. I cannot conceive of a more healthful site for our laborers, investigators, and excavators to work in than 'Ain-es-Shems. And I understand there are quite sufficient sources of personal labor in the neighborhood. . . . In all these respects, then, I think the site is ideal." Then, speaking of its position, he continues: "The site lies on what was the main high road between northern Philistia and Jerusalem. Thus you have converging upon the basin formed at the head of the Vale of Sorek several of the main high roads of that part of the country. I cannot think of any similar site, certainly in the south of Palestine, upon which more roads have converged in ancient times and down to the present. And that is why I say we are attacking a site commercially and historically of the greatest importance."

The Palestine Exploration Fund sustained a distinct loss when Professor Macalister severed his connection with the society to accept the professorship of Celtic in the University of Dublin. And yet it was most fortunate that a worthy successor was found in Dr. Duncan Mackenzie, who is not only a distinguished linguist, speaking several languages fluently, among them modern Greek and Turkish (no small asset in the life of one who has so much to do with Turkish-speaking laborers and officials), but also a trained excavator and experienced archaeologist, for he has served a long apprenticeship under Dr. Arthur Evans, so favorably



known for his wonderful discoveries in the palaces and ruins of Crete. Dr. Mackenzie's Cretan experiences will prove of great value at Bethshemesh, especially when it comes to the classification and the dating of the various objects there unearthed. It is generally understood among scholars that the origin of the Philistines must be sought in Crete. It is but natural, therefore, that Bethshemesh, like the adjoining territory to the west, should have much in common with Cretan civilization. Indeed, in one of the burial caves examined at Bethshemesh there were found large quantities of pottery, both native and foreign, the latter very evidently from Cyprus, Crete, and the Ægean archipelago, some of it bearing remarkable resemblance to the painted wares discovered in the palace of Minos at Knossos, destroyed about B. C. 1450.

The name Bethshemesh, like Beth-peor, Beth-baal-meon, Beth-dagon, and similar compound proper nouns designating places, takes us back to pre-Israelite times, when Palestine was inhabited by a people other than the Hebrews. For, no doubt, *Beth* prefixed to the name of some deity suggests a sanctuary or place of worship. Thus Bethshemesh, like its namesake in Egypt, Heliopolis or On, must have had at one time a temple dedicated to sun worship and was probably under the same general influence. This is not hard to understand when we remember that Palestine from remote ages was repeatedly under Egyptian domination, sharing the same religion and civilization. It is to be noted that in all the excavations carried on in Palestine there have been abundant evidences of the intimate relations of the two countries.

The excavations at Gezer, only about six miles from Bethshemesh, have added very materially to our knowledge of ancient history, especially as it related to the ceremonies and religious rites of the Canaanites. What had been revealed to us in a general way in the Hebrew Scriptures was in more than one particular confirmed by Professor Macalister's work in the ruins of Gezer. We shall call attention to just one thing, namely, the sacrificing of the first-born and infants of tender age.

As is generally the case in archæological discoveries, the unexpected is brought to light. The unearthing of positive evidence for infant sacrifice at Gezer had not been anticipated. So the proof for this abominable practice, common in the days of Abraham and later, though not expected by the excavators, confirmed the statements regarding it in the Hebrew Scriptures. So at Bethshemesh, too, we have every reason for expecting some startling discovery for which we have at present nothing more than the evidence of some old writer in the Old Testament, which is often greatly discounted by certain biblical critics.

Excavations at 'Ain-es-Shems were commenced on April 6, 1911, with thirty-six laborers. The number increased from day to day, till on May 17 of the same year there were no fewer than one hundred and sixty-seven laborers of all kinds busy at work on the venerable ruins. And, best of all, a goodly number of those workmen were experienced excavators, having worked for years with Professor Macalister and others at Gezer, Lachish, and Tel-zakariyeh.

About the first thing to do in the exploration of a tell or mound

marking the site of an ancient city is the sinking of shafts, or trial pits, at various distances, so as to discover the nature, the exact location of walls, foundations of buildings, etc. Some of these pits passed to the solid rock or virgin soil without finding any trace of previous occupation. Such areas, then, could be made dumping grounds for the dirt and debris taken out from the places which had been inhabited. It was also thus found that portions of the area examined had no traces of pre-Christian occupation, or even pre-Roman.

More than three fourths of the wall which surrounds 'Ain-es-Shems has been traced and exposed to view. It shows workmanship of various ages. It had its bastions and is megalithic. It is very thick in places and no less than fifteen feet high. There is one massive gate on the south side, still in excellent state of preservation. The long narrow passage, with rooms on either side—presumably for those guarding the entrance or for commercial purposes—leading up to this gate, is built of massive, undressed stones. These megalithic fortifications, found on both sides of the Jordan, are supposed to be of Canaanite origin.

But, as already said, the ruins of Bethshemesh bear no evidence that the place played any important part in late history. From all appearance it ceased to be a place of any consequence after the Assyrian invasions, some seven or eight centuries before our era. Of the pre-Christian times there are three distinct periods traceable.

1. The Canaanite. This period is represented in the ruins by the four or five feet of earth next the solid rock. In the upper part of this stratum, which Dr. Mackenzie styles the Semitic-Canaanite, is found abundant evidence of contact with several foreign countries, including Egypt, Cyprus, Crete, and the Aegean islands. Strange to say, though there are signs enough of contact with these distant lands, there is next to nothing to show that Assyria and Babylonia ever invaded Palestine. The Egyptian objects found resemble in the main those taken out of the ruins of Gezer and correspond to those usually classified as belonging to the eighteenth dynasty.

2. The Philistine. The so-called Philistine period is represented by the stratum immediately above the Canaanite, and is about eight feet in thickness. Thus the top of this level is twelve or thirteen feet above the solid rock. As expected, this stratum has been very rich in objects. Here have been unearthed some extra fine specimens of pottery, including what has been termed the painted Philistine pottery. There is, however, a noticeable absence of Aegean or Cypriote wares in this level. Does this prove the absence of commercial relations between these islands and the mainland of Philistia? This second period was at its height about B. C. 1200, when it is inferred that Bethshemesh and the adjoining towns were under the complete domination of Philistia.

3. The Israelite. This period extends from B. C. 1100-700. In this stratum we find the everpresent jar handle and other wares. But the more characteristic things brought to light at this depth were the rectangular chamber tombs, with their divan-like recesses for the bodies. This style of tomb is frequently found in the highlands of Judah. The Tombs

of the Kings in Jerusalem, built in Roman times, find their prototype in these ancient rectangular tombs.

The most important discoveries so far made in these ruins are the burial caves or tombs. Of the latter, no fewer than eight have been partially examined. The earlier specimens, according to Dr. Mackenzie, belong to the troglodyte period. These are simply natural caves in the rocks, with side entrances, secured by massive blocks of stone. Are these blocks mazzebas, or bactyls, or simple protection for the sepulcher? While waiting for a correct answer, it might be stated that late this summer, five pillars, similar in form and size, lying on their side, were among the objects discovered. Were these a part of a high place or simple monuments erected in memory of the dead? They may have served both purposes. For it seems that immediately under these pillars in the stratum below was a large "burial cave with all the paraphernalia of the cult of the dead there in position as they had been left thousands of years ago." "It is impossible, then, not to ask whether the persons buried in the cave were not the ancestors to whom in later times was dedicated the cult of bactyls in the High Place of Bethshemesh.

There was another style, cisternlike in form, which was entered by means of apertures in the roof. In these were inclined recesses on which the bodies were deposited. Then, again, there was the third style, or the rectangular tomb above described.

The quantities of calcined bones found in some of these burial caves suggest cremation of the bodies, but when we remember that human and animal bones are promiscuously found on the same spot, it is possible that these calcined bones are evidence not of cremation of human bodies, but rather of some ceremonial or sacrificial rite.

The layer of burnt debris found at a certain level over a very large portion of the area examined tells its own tale, namely, the destruction of Bethshemesh by the torch of some victorious enemy during one of those awful sieges so common in the story of Palestine. So far nothing has been discovered in these ruins which fixes with certainty the date of such a conflagration. Père Vincent, a French monk of Jerusalem, who visited 'Ain-es-Shems and examined the excavations, speaking of this matter, says: "It is dangerous to hazard an opinion after a cursory examination, but it struck me that this layer of burnt debris might mark a line between the Canaanite and Israelite periods. If this should prove to be so, and if the fire were the result of a definite conquest by the Hebrews, it would tend to prove that this capture of Bethshemesh was rather late . . . and can hardly be put earlier than the beginning of the ninth century B. C. . . . On the other hand, the fire might have been an incident in the Egyptian conquest, between B. C. 1600 and 1550."

As stated above, Bethshemesh's glory seems to have passed away long before our era. The very site after B. C. 700 was all but forgotten. And yet in the fourth century some pious order of Christian monks conceived the idea of rescuing this spot from oblivion by erecting on the old site a monastery.

## FOREIGN OUTLOOK

## A NEW STRIFE OVER THE APOSTLES' CREED

THE year 1892 is memorable in German ecclesiastical history for an intense and very general controversy over the Apostles' Creed. The year 1912 is marked by a fresh controversy over the same matter. In the former case the agitation was occasioned by words of Harnack's in a lecture to his students and his article in *Die Christliche Welt* giving a report of the affair. Certain students of liberal tendencies, stirred by the disciplinary proceedings against a pastor who had violated the regulations touching the use of the Creed in confirmation, had addressed to Harnack a request for advice whether it were well for them to join with students of other Prussian universities in a petition to the Supreme Church Council, that the use of the Apostles' Creed in ordination and in public worship be made nonobligatory. Of course Harnack advised against such a petition on the part of students, but at the same time he frankly expressed serious objections to certain parts of the Creed. He would not have the Creed "done away," but only made non-obligatory. The controversy that followed forms a really important chapter in recent church history.

The renewal of the controversy after twenty years was occasioned by a speech by Dr. Lahusen, general superintendent of the diocese of Berlin, in one of the district synods of his diocese, on June 6, 1912. Referring to a proposal to provide for ordination "parallel formularies," one of them to include the Apostles' Creed, the other to omit it, he declared: "That would perhaps be understood by wide circles of the evangelical national church as meaning not only that the Apostles' Creed is not wanted, but also that the evangelical faith, which utters itself in the Creed, is not wanted. However one may judge of that matter, it is at all events clear that, when the question of parallel formularies is brought forward, the question of the authority of the Apostles' Creed in ordination is somehow bound up with it. When, however, it comes to the matter of ordination, it is on my heart to declare here quite openly that in ordination it can never be a question of binding one to the letter of the Creed. I must say quite definitely: if in ordination it were required that the candidate must avow his belief in each particular point of the Creed, as, for example, the virgin birth, the resurrection of the body (*des Fleisches*), I should no longer be able to ordain evangelical theologians. We general superintendents have always talked over these things with the candidates for ordination in the most distinct and emphatic way. . . . We have always tried to make clear to them that the Apostles' Creed occurs in the ritual of ordination as the definite expression of our evangelical Christian faith. Its occurrence there accordingly is not a matter of indifference for us, but just as in public worship

we, together with the universal church of the former times and of to-day, confess in the Creed our faith, so do we also in the act of ordination. And so it is to us a matter of very serious concern that in the ordination we really cause the candidate to acknowledge himself bound to the evangelical faith, which has found its imperfect expression in the Apostles' Creed. I say this in full consciousness of its import, but in saying this I do not hide from my view the fact that it is a great and glorious thing, which ever and again takes hold on my heart, that we are permitted to confess our faith by means of this venerable Creed. Let it remain true—and on this point there really is no question—that this venerable Creed is yet a human Creed, it remains true that we might wish that this or that expression were not in it, or that other things were in it. But we say to our candidates for ordination: The question nevertheless concerns our evangelical faith therein expressed. And we say to them that whoever cannot acknowledge as his own this evangelical faith, which is founded upon God's Word, he cannot take upon himself to exercise the sacred office of preaching. . . . At bottom we are all in accord: We want ever more profoundly to apprehend as evangelical faith that which is the burden of the Apostles' Creed, but we want also to preserve to ourselves at all times freedom from bondage to human forms."

If these moderate utterances had come from a liberal, they could have occasioned no agitation. But they came from a "positive" general superintendent, and, moreover, they purported to represent the prevalent practice of the superintendents. Many protests from conservatives have found expression. These led Dr. Lahusen to take up the matter again in another of the district synods the following week. In this second speech he sought to clarify and strengthen his position. In particular he deprecated the misunderstanding of the words, "We are all in accord." Those words had been applied with a distinct limitation. Dr. Lahusen now adds: "We are not all in accord! There is, moreover, a boundary where one parts from the fellowship of the Christian faith." Further he declares: "We must leave off applying the terms 'believing' and 'unbelieving' to two parties. Our venerable Apostles' Creed is no book of statutes with paragraphs."

While these utterances and more of the same tenor have provoked much displeasure on the part of the strict conservatives, the liberals and the middle party have loudly expressed their thorough approbation of them. Many of the moderate conservatives, too, seem to be content with Dr. Lahusen's position, while the *Preussische Kirchenzeitung*, the organ of the middle party, calls his utterances *Selbstverständlichkeiten*, "things self-evident." Even the emperor is reported to have remarked in an informal conversation, "Lahusen has hit the nail upon the head."

#### THE TRAUB CASE

Significant as is the controversy over the Apostles' Creed, the Traub case is far more of a sensation. Gottfried Traub, an able and distinguished pastor in Dortmund, one of the advocates for the defense in the Jatho case (see this REVIEW, March, 1912), has been deposed from his



office, deprived of his standing as clergyman and of all claims to the usual pension. The final decision was rendered by the Supreme Church Council, the court of last resort, to which the case had been carried after trial by a lower court. Traub's case was not, like that of Jatho, a matter of heresy, and so he was not brought before the *Spruchkollegium*. Traub was accused of violation of church law respecting the use of formularies in worship, in confirmation, and in the administration of the sacraments, but more especially was he charged with the abuse of his office by repeated, unrestrained, and unwarranted attacks upon the national church, its courts and its institutions. A frank criticism of all these would have been tolerated, but not such attacks as Traub's.

The penalty imposed is the severest possible—severer than that in the case of Jatho. The publication of the sentence caused universal surprise. As the case was in every way an extraordinary one, the Supreme Council deemed it prudent to publish the grounds of its findings, which also it did, in a pamphlet of forty-five pages. Immediately the press took up the affair. Among the most interesting and instructive utterances upon it are certain ones from liberal sources. Rade and others have voiced their sentiments in *Die Christliche Welt*. Baumgarten, Traub's associate in the defense of Jatho, wrote a detailed critique of the decision for his *Evangelische Freiheit*, while Harnack published a pamphlet on the case. Rade is at a loss to understand the situation. The decision, he thinks, cannot help the cause of the church, for it will but embitter party strife, while everywhere the great tasks of the organized church lie waiting. "If the Supreme Council thinks that by excluding a man like Traub it will make this church more efficient and more glad to work, it is in error." Baumgarten vigorously defends his friend against the imputation of the Supreme Council against him, that he had "proclaimed an unswerving warfare against the national church," and that he had "systematically denied to the national church the right to exist at all." No, says Baumgarten, Traub contends against the present distortion of the church in the interest of its future nobler image. And as to the national church's "right to be," it is only the ideal of the "state" church, not that of the "national" or "people's" church, that he rejects. Harnack, in his pamphlet, raises two questions. The first concerns the justice of the penalty, the second asks whether the case is symptomatic. As to the first, he grants that the offenses were serious, but he argues that unusual circumstances had conspired to provoke Traub to his attacks. This fact, considered together with the general aim and spirit of the man, should have greatly moderated the penalty. The second question is for Harnack the more important. He answers, "The Traub case is in respect of doctrine not a symptomatic case." In ecclesiastico-political relation, however, it is symptomatic. "The Supreme Church Council held it to be proper and necessary in the interest of the ecclesiastico-political situation to remove Traub from his office." Only political considerations can make intelligible the severity of the judgment. Space forbids our following out Harnack's instructive argument; we can do no more than indicate his standpoint. He calls attention to the enor-



mous difficulties in the ecclesiastical life of to-day. Traub felt these difficulties keenly, and was, perhaps, far too impetuous in his dealing with them. "His judges knew the whole state of things, knew the distress of the ecclesiastical situation. . . . Could they not feel with him, judge his conduct more mildly, and leave him in the church? Indeed, were they not bound to do it?" At the conclusion of his discussion, Harnack makes a strong appeal to all who more or less share his standpoint to be patient and hopeful. "We do not live in an epoch of retrogression, but rather in an epoch which, because of the exceedingly slow progress and many a sore blunder, puts patience to a hard test."

### BUDDHISM IN EUROPE

A RECENT number of the *Frankfurter Zeitung* gives a brief but comprehensive view of the remarkable progress of the Buddhist propaganda in Europe. Three years ago there was organized, primarily in Rangoon, "The Buddhist Society of Great Britain and Ireland." The president of the society is Professor Rhys Davids, celebrated as an authority in the history of Buddhism. This scholar did not avow any further purpose at the first than to do all he could to further the study of Buddhism. Apparently, however, his interest is more personal than is involved in mere learned pursuits. The society issues *The Buddhist Review* (London). A rich woman of India has provided the means for the erection of a house in England for Buddhist mendicant monks, while in her own country she supports Buddhist schools for 400 girls and 250 boys. It was as early as 1900 that Gordon Douglas, in England, became a Buddhist monk. A few years ago Allan Bennet MacGregor followed in his footsteps. He now, in conjunction with a Mr. McKechnie, is working for the cause of Buddhism in Burma. In 1908 a Buddhist mission was undertaken in England. Hundreds of Englishmen already belong to the society, although it should be distinctly understood that this does not necessarily imply adherence to the religion. Germany has a like movement. In 1905 was founded the Buddhist Society in Germany, and a periodical, *Der Buddhist*, began to be published in Leipzig. Later arose *Die buddhistische Welt*, the organ of the Pali Society, whose seat is in Breslau. The Pali Society aims to further the knowledge of the Pali literature and the understanding of Pali Buddhism. Also in Switzerland, Italy, and in Hungary Buddhism has begun to spread. In Lugano the Buddhists have a settlement and have established a periodical organ to represent their religion. It is reported that further settlements near Lausanne and probably in Umbria are contemplated. In Hungary the translation of Subhadra Bhikshu's Buddhist Catechism has reached the fifth edition. In that country, too, an attempt has been made to obtain for Buddhism recognition as a legal religious communion. This, however, was effectually resisted by the Catholic Church.

## BOOK NOTICES

## RELIGION, THEOLOGY, AND BIBLICAL LITERATURE

*Encyclopædia of Religion and Ethics.* Edited by JAMES HASTINGS, M.A., D.D., with the assistance of JOHN A. SELBIE, M.A., D.D., and other scholars. New York: Charles Scribner's Sons. Edinburgh: T. & T. Clark. Vol. i, pp. xxii, 903—A—Art. 1908. Price, \$7.50 per volume, cloth, when sold in sets of about ten volumes.

CAREFUL reviews of vols. ii, iii, and iv of this massive work have already appeared in this REVIEW. By an oversight vol. i did not arrive. This is now before us. We speak again of the interest, scholarship, and exhaustiveness of treatment of all subjects which lie within the scope of this in some respects the greatest encyclopedia which has ever appeared in the English language. Under the word altar there are fifteen separate articles, making twenty-two large, closely printed double-columned pages. The Amana Society, Iowa, has nearly eleven pages; Ancestor Worship and Cult of the Dead has 18 articles, over 43 pages; Animals (worship of, etc.), 53 pages; etc. The articles are signed, furnished with literary references and bibliographical lists, and the whole book is a delight to an enthusiastic student of religion and the scholarly reader. We have noted a few points for remark or correction. Under Annihilation Joyce makes the point that the New Testament language is not explicit enough for either side. He concedes, however, that the two words brought forward for conditional immortality (*αποθνήσκειν* and *απόλλυσθαι*) cannot be so used, as their meaning, both in classical and biblical Greek, is much wider. Maclean on Agape (9 pages) thinks that the Eucharist was always celebrated at first in connection with a common meal called the Agape, but that it was really distinct from it. He agrees with the late Dr. Norman Fox (in his interesting little book, *The Breaking of Bread*, New York, 1897) that "to break bread" was used in the apostolic age sometimes of an ordinary meal, and sometimes as a technical name of the Eucharist, or perhaps of the Eucharist and meal combined. He is mistaken, however, in speaking of the unessential nature and partial existence of the Agape in early times, for the evidence really points to a substantial identity of love feast and supper. A merely ceremonial supper did not exist in the early church. The frequent charge of asceticism (see also Zöckler, in vol. ii, p. 79) brought by Lutherans against Methodism is repeated by Horn, in *Adiaphorism*, p. 92, but unjustly. Methodism has never forbidden worldly pleasures generally, but only such as were morally or spiritually harmful. Asceticism is the arbitrary banning of things not only in themselves innocent, but whose use is innocent, such as marriage, society, eating and drinking. Asceticism is the "Handle not, taste not, touch not, ordinances after the precepts and doctrines of men, which, indeed, have a show of wisdom in will worship and humility and severity to the body,

but are without value against the indulgence of the flesh" (Col. 2. 21-23). It is not a self-denial of indulgences for the sake of the weak or for one's own moral and spiritual culture. Yesterday this reviewer was reading Boswell's Johnson (which Master of Balliol Jowett read through every year), and he came across some sagacious remarks on the Carthusians, in which remarks Johnson said, "The severity that does not tend to increase good or prevent evil is idle." That wise word is the touchstone by which you can distinguish between Christian self-denial and Asceticism. Methodism's "asceticism" is that of Saint Paul's, "Abstain from every form of evil" (1 Thess. 5. 22); that is all. We do not stand for the defense of all our brother Christians, but we doubt very much the correctness of the charge that the "Second Adventists regard the Old Testament law as still in force in all its regulations, even concerning meat and drink." Do they circumcise? Do they offer bloody sacrifices? Do they observe the feasts? Do they hold the Levitical codes? The thing is absurd. The Pietistic movement in Germany did not as a movement forbid "all mere enjoyment" and "all artistic activities," but individual pietists—notably Vockeradt (see Sachse, *Pietismus*, 1884, pp. 239-242)—went far in this direction, much farther than the Methodists. Spener, however, was more moderate, though it cannot be denied that Pietism was too strict and even fundamentally wrong in this matter. In the long and fine article on Arianism the point is made that the laity remained orthodox as a rule. It, like most heresies, was the offspring of the clergy. "Arius tried to interpret the Christian revelation in such a way as to render it acceptable to men whose whole conception of God and of life was heathen. His heresy was, in short, a symptom of the disease of the church in the fourth century, induced by the desire of ingratiating itself with the civil power." In that respect it reminds us of the Jesuit missionaries in China in the seventeenth century, and the efforts of so-called liberals to-day to pare away Christianity to fit it into "advanced" thought. The very interesting article on Apostolic Age, by McGiffert, is perhaps the most radical utterance in the whole book. It harks back to the old Tübingen criticism, and contains many statements which in our judgment are erroneous and others fearfully exaggerated. It postulates a difference of view between Jewish Christianity and Pauline which is fictitious. Of course, all the first Jewish Christians felt themselves as good Jews, but Paul also none the less. Not only so, he gloried in his Judaism, and was ever passionately proud of it, as well he might be. There was really nothing fundamental in Christianity in which Paul differed from Peter and James—not the Gentile mission, not the method of salvation through faith in Jesus, not the divinity of Christ, not the glory that is to appear when he comes. Both believed in the divine calling of Jewish prophets and lawgivers, both held that the ceremonial law was done away for those not born in Judaism, both received the main Christian principles. It was not the Jewish Christians alone who held the Messiah as a "man called and supernaturally endowed by God," for the Gentiles held the same; but that did not prevent those first Jewish Christians from also holding that this Messiah

is Lord (Acts 2. 36), who poured forth the Holy Spirit (verse 33), the promise of which he received from the Father, thus giving him his life in the Godhead. Not only so, in his name shall men be baptized for the remission of sins and for the reception of the Holy Spirit (verse 38), and an incipient Trinity. It is not at all true that Paul introduced two novelties in Christianity repudiated by the first Christians: divinity of Christ and atonement. Those ideas were perfectly at home among the regular Jewish Christians (except a part of the sect of the Ebionites). If they had not been, Paul would have been rejected with horror by every Christian in the dispersion. But except a few recalcitrants who still held to circumcision for the Gentiles (and we do not know that even these rejected his general doctrines), every Christian Jew in the empire received him. The few Jewish points talked about in the Apostolic Council (Acts 15), which were the only ones in dispute, were child's play beside the tremendous insistence by Paul on the deity of Christ and atonement, of which insistence every Christian knew perfectly well. The fact that the Jewish disciples never heckled their brother Paul on these parts of his message shows—what we know from our Jewish-Christian sources generally—that they took them as a matter-of-course. This hypothesis of a radical doctrinal difference between the Jewish and Gentile Christians is a fiction. Nor did these two sets of Christians differ as to the second coming of Christ, which Paul emphasized just as much as the other. Nor is it true that the first Christians did not think that Christ "had already done Messiah work," but was to do that after his second coming. It was exactly their apologetic that he had done it (Acts 2. 22; 3. 13, 14, 26). It is quite possible that they did not get hold of the "full significance of the first" coming—who has gotten hold of it yet?—but they did understand its *essential* significance as a kingdom of blessing, of salvation from sin, and reception of the Holy Spirit (Acts 2. 38; 3. 26). That was also Paul's understanding. No; Christianity was not with him "an altogether different thing." There is also a misunderstanding of Paul's use of the term flesh (p. 630, col. 2), which use has nothing to do with the "warring of two opposing principles, a fleshly and a spiritual," nor with the view that the "sins of the flesh were the worst of all sins." Paul gave a special religious meaning to the word flesh; he meant by it the *whole* nature of man as alienated from God, and not at all flesh as understood by the later Christians, whose conception of conflict between flesh and spirit was not Paul's. See Thayer's Grimm's Lexicon of N. T., s. v., σὰρξ 4, and the references there given. There are some interesting remarks at the close of the article on apostolic authority, partly true, partly misleading. Of course the apostles were men of like passions with ourselves, but they were not men of like religious or historical position with ourselves. They were nearer to Christ both chronologically and spiritually, and for that reason they speak with an authority, in the nature of the case, never possible later. Through the Spirit they received of the things of Christ and revealed them unto us, and their historical position both empowered and impelled them to do this. For this reason there never was a moment in

the church since their death from that day to this when their authority was not received either implicitly or explicitly as binding on Christians in the matter of religion. They were looked upon as divinely inspired. Were they divinely inspired? Read for yourself and see. Other leaders have come and gone—Clement, Augustine, Calvin, Wesley, Edwards, Brooks—but they are all stale and unprofitable beside the light-giving and life-giving words which search us through and through of those first disciples. Therefore, if we are true to the facts, we cannot be among those of whom it is said, "The whole conception of apostolic authority has been given up by many in modern times, and it has come to be widely held that the age of the apostles was essentially like any other in the history of the church." That is, indeed, the position of modern rationalism, but it is both unhistorical and untrue. And it is even more a reflection on Christ than it is on the apostles. We have been much interested in Simpson's article on Apostolic Succession (9 pages), who, however, misstates the question, which is not, Has there been a recognized ministry since the apostles? but is, Has there been a third order of clergy called bishops instituted by the apostles to whom only has been given by God the right to set apart other ministers? Temple is quoted as saying, "We find the church from the very beginning flowing out of the ministry." This is only partially true. Christianity in many places seems to have been established by no officials at all, but by humble workers, men and women, who have left no record. Besides that, those who were not ministers at all in the ordinary sense, with whose appointment apostles had nothing to do, namely, prophets and evangelists (all laymen), were often the chief agents in extending the gospel. The writer exaggerates the governmental authority of the apostles (p. 637, col. 2), who as a rule deferred to the churches, and whose sending of Timothy and Titus was to meet local conditions. The church was, indeed, a structure, a body, and the ministry had a relation to it, but that ministry (Eph. 4. 11, 12) was a different thing from the threefold order of bishops, presbyters, and deacons, which did not exist in apostolic times, and in some places did not exist even as late as 150. We cannot say because "apostles" happen to be mentioned first in 1 Cor. 12. 28 and Eph. 4. 11 that that establishes the "primary character of the apostolate," except rhetorically or chronologically. In the foundations of the church the prophets are on a par with the apostles (Eph. 2. 20), and that agrees with what we know of their actual position in early Christianity. Nor is it true to say that while the prophets "represent the ministry of the word," the apostles represent "that of sacraments." All our evidence, so far as we have any, shows that prophets had just as much to do with the sacraments as apostles, and that the latter had much to do also with the ministry of the Word. The distinction the writer draws between the priesthood of the Christian society and that of the believer is futile. The former does not exist except in and of the latter. "But ye [Christians] are an elect race, a royal priesthood" (1 Pet. 2. 9). "He made us a kingdom, priests unto his God" (Rev. 1. 5; same in 5. 10). It is not "primarily the society that is a royal priest-



hood," but it is primarily the Christians themselves who are the royal priesthood. The corporate churchly consciousness as realized in the so-called Catholic denominations did not exist in the apostolic times, and this attempt to limit priesthood to the society as against its members, the society of whom the apostles (later bishops) were the organs, is wrecked on the very words brought forward to support it. The author is quite disingenuous in his remark about "submission (in Ignatius) to the bishop with the presbyters and deacons established everywhere in the communities as constituted by the apostles themselves" (p. 638, col. 2), because, while we do not know that all these Asiatic churches were established by apostles, we do know that those which they did either plant or confirm were not equipped by them with the threefold order. Simpson is also unfair as to Polycarp in his letter to the Philippians, where we have an apparently exhaustive list of church officers, but with no mention of bishops. The evidence shows an apostolic succession of decent order in the church, but it fails entirely to show an apostolic succession of the monarchical episcopate. So also in the Literature (mostly High Church) appended to the article, no reference is made to three great English books (not to speak of German or of French, like Jean Réville's *Les Origines de l'Épiscopat*, Paris, 1894) on the other side, Lefroy, *The Christian Ministry*, New York and London, 1891; Brown, *Apostolical Succession*, London, 1898; and Lindsay, *The Church and the Ministry in the Early Centuries*, London and New York, 1902. Nor would it hurt him to have referred to the equally important Lowrie, *The Church and its Organization*, London and New York, 1904 (based in part on Sohm's *Kirchenrecht*, a section or two of which is translated). The excellent study of the American Thompson (at one time president of the University of Pennsylvania), *The Historic Episcopate*, Philadelphia, 1910, came out too late. Books of scientific value like some of these would have been an excellent substitute for Sibbald and Sprott's *Pentecostal Gift!* (It is an evidence of the catholicity of the accomplished Presbyterian editor that he farms out articles on subjects in dispute between Protestants and High Churchmen, or Catholics, to the latter, though of course not to the fanatical or very high.) The writer on *Altar (Christian)*, though he has to admit that ancient writers are unanimous in asserting that the early Christians had no altars, yet tries to break the force of this by the "prevalence of the *Disciplina Arcani*," which "sufficiently accounts for the reticence of ecclesiastical writers on this and other subjects connected with Christian worship." He forgets that up to 312 or later this is the very thing the Christian writers would be most likely to mention, in order to commend themselves to the heathen as not atheists, and thus ward off persecution. So also what he says about the analogy of church buildings falls to the ground. For the Fathers never deny the existence of such buildings when they existed, and after they existed it continued to be true that God could be worshiped in any place. But they did deny the existence of altars. The pagan and Jewish ideas which produced the altars properly so called in Christianity were a later importation, though they came early enough in all conscience. In the



Literature, Wieland's important book is not mentioned: *Mensa und Confessio*. Studien über den Altar der altchristliche Liturgie, München, 1906. The article on Adolescence states that the "sexual capacity is in general the physiological basis of all the higher and finer qualities of personality, both ethical and religious." This seems much overdriven, if a layman in these matters might express an opinion. The physiological basis of personality, we should say, is general physical capacity, that capacity representing for one person one set of powers, for another another set. That sexual capacity has any special significance in the higher realm is disproved by the thousands, perhaps millions, of cases where the highest reaches of intellect and soul have gone along with feeble physical development, sexual and other. It is not at all abnormal that the finest intellect and saint in the ancient church was a eunuch, nor were Abelard's superb mental achievements at all interfered with by the outrage to which he was subjected. The most brilliant member of the writer's class in college was a dwarf, stunted and maimed in childhood, whose religious appetencies were equal to his intellectual. Perhaps the majority of the great men in the church have been marred and bruised and physically handicapped both during adolescence and later. This new doctrine of physical or sexual strength determining religious or mental perfection is a tremendous strain on credulity. The New Testament miracles are easy beside it. And the remark of Mercier quoted in this article is so untrue as to be almost comical: "The sexual emotion includes as an integral, fundamental, and preponderating element in its constitution the desire for self-sacrifice." Think of the millions of men and young men thronging the houses of ill-fame and in countless other ways showing that the sexual emotion is the most cruelly selfish one, perhaps, in the whole bundle of our fallen human nature! And the remark that "in the adolescent period this universal [sexual] law of life comes to self-consciousness, rises to the ethical plane, and goes on to complete itself in the all-inclusive ideas, aspirations, and self-consecrations of religion," is, of course, true in some cases (though not on account of that law), but in many cases it is not true. And the cases in which it is not true are so many that we are justified in saying there is no such law; or, if there is, that it is a weak and fleeting one, overpowered by the law of liberty, the rights of personality. In the article on Antinomianism it is hardly fair for the able writer to say: "Luther himself characterized the Epistle of Saint James as an 'epistle of straw,' because of its emphasis on good works" (p. 582, col. 1). Paul emphasized good works as much as James, if not more, but Luther did not call his epistles "right strawy." The reason he did not like James was not the ethical insistence of James, but his failing to grasp, as Luther thought, the doctrine of justification by faith, according to the teaching of Christ and Paul. Luther opened modern biblical criticism in boldly discriminating between the different religious values of the New Testament books, according to their approach to the gospel, which was for him in a nutshell in John 3. 16. But he did not throw James out of his Bible—straw has most important uses at times—but he had no patience with it when it is brought forward to correct or

check Christ and Paul. We have learned James better, but we cannot blame Luther for that. (We might add that in later editions Luther omitted the words in question, but that does not mean at all that he had changed his view. Kestlin, Luther, 5 Aufl., 1903, ii, 566, 567.) So also the remark about Melancthon believing the Decalogue to be abrogated does him injustice. We have not been able to verify the quotation to that effect, but we do read in the first edition of the Loci, "Both the law and gospel ought to be preached at the same time; both sin and grace ought to be shown forth. Two cherubims were placed above the ark, the law and the gospel; wherefore it is impossible that you can rightly and happily teach the gospel without the law and the law without the gospel. And so Christ has joined the law with the gospel, as the prophets did the gospel with the law" (Loci Communes Melancthons, in *ihrer Urgestalt*, Plitt-Kolde, ed. Leipz. 1900, p. 149). But it is well known that Melancthon emphasized the law more and more as time went on. In the later editions of his Loci he speaks of the law as the "eternal wisdom and will of God, of which God pours the rays of his wisdom into rational creatures, and which is expressed in the Decalogue." He says again: "The law is not a table hanging on a wall, which can be put up or taken down, but it is God himself challenging (or reproaching, *accusans*) the disobedient. The law abides always, because God desires us to be ruled by his word." See Herrlinger, *Die Theologie Melancthons*, Gotha, 1879, pp. 216-7, with the references there given. If we have thus corrected a few important statements in fields where this reviewer is more or less familiar, this has to do only with an infinitesimal part of the riches of this immense and fascinating volume. It is, indeed, a godsend to the students of religion, and to students in comparative religion is the completest work of the kind in any language.

*The Glory of the Ministry. Paul's Exultation in Preaching.* By A. T. ROBERTSON, M.A., D.D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. 12mo, pp. 243. New York: Fleming H. Revell Company. Price cloth, \$1.25, net.

THE Christian preacher still holds the key to the situation, and all the advances of the kingdom of God, at home and abroad, must eventually be made with his coöperation. He is the prophet of God with a message that grips the soul and guides it into the liberty of service. He must, therefore, not compromise with the world; he must not lower the standards of truth; he must not lessen the pressure of purity; he must not modify the claims of the spiritual; he must not cease to offer the comforts of the gospel. To this end he should be inspired by the glories of the empire of Christ and be convinced that its sway must extend over all the vocations and interests of human life. This implies steadfastness in the face of an intense struggle and it summons to this momentous enterprise every drop of the heroic in the fullest-blooded man. Read again the letters of Paul, the foremost preacher of Christ, and see how "in the main he was left to his own resources to do the most gigantic mission work of the ages in the teeth of the com-

bined forces of Greek philosophy, Jewish prejudice, Roman antipathy, natural human depravity, and all the forces of sin and corruption in the greatest empire of the ancient world." His opulent conception of preaching is found in 2 Cor. 2. 12 to 6. 10. This passage is here expounded by Dr. Robertson, with numerous quotations from modern writers who have discussed the preacher's problems and who share the enthusiasm of the apostle. This book is a message to the heart of the preacher. It is intended to make him realize the honor of his calling and the joy of the work, and the secret of sustaining and courageous endurance. The tone of the book can be understood from some of the titles and sub-titles of the chapters: "The Disheartened Preacher's Joy"; "The Light in the Face of Jesus"; "The Attraction of Christ"; "The Preacher's Privilege"; "Taking Life as It Is." This is the kind of book to read during the summer vacation; or when one is getting ready for the winter's work; or, indeed, at any time of the year when the light is dim, or the faith is weakening, or the heart needs a tonic. It is refreshing simply to turn over its pages and read the references to men and books in the footnotes; here we have a very cloud of witnesses challenging the preacher always to do his best for Christ and the church. "Courage in the ministry comes from the clear vision of Christ and the world's need of him. The ground of Paul's cheer is not in the marks of appreciation which he received from men. It springs from the fresh gaze into the face of Jesus. Look at Jesus and you will go on with your task." The emphasis that is laid on the personal life of the preacher is not a species of commonplace; it is of the utmost importance and deserves careful attention. Here are some brotherly warnings and counsels in this connection. "It is a great mistake for any preacher to reach a final conclusion in his moments of despondency. The minister without ambition will accomplish nothing for God or man, only let his ambition not be the feverish restlessness to get another man's place and an unwillingness to do a full man's work where he is. It is entirely possible for a man to dull his spiritual sensibilities in the mere details of church finance and church business and thus lose the richer results of his life-work. God can and does use the very faults of ministers for his glory, but there is no special call for us to commit an extra number in order to give the glory of God a fresh sphere of influence." Here is a true word: "It is part, a large part, of the minister's work to help people to see things as they are, to brush away the cobwebs and the dust of business strife; to call men back to a just view of life. . . . It is just because it is so hard for the average man to catch and keep this spiritual interpretation of life (in Phil. 4. 8) that the call is so great to-day for men of vision in the ministry." It is encouraging to read the following sentences and to be reminded that they were suggested by Paul's own experiences: "The preacher is surely placed in an embarrassing position when he becomes the target of personal criticism from people who are themselves anything but perfect. There is exquisite suffering in many a minister's heart as a result of cutting, heartless criticisms of his person, his speech, and his life. One must not be oversensitive, least of all pretend to be perfect or above criticism." But hard

put as the preacher is in his exacting and exhausting work, he enjoys many blessed compensations. "The preacher's life is peculiarly rich in the love of the brethren. He comes close to the inner life of a man and rare Christian love knits heart to heart." The chapter entitled "The Invisible Consolation" is balm to the heart of the man of God. It is time that some one spoke the truth about usefulness and age, and censured the cant on this subject. "There is no 'dead-line' for Paul. The older a minister becomes, the richer he is in spiritual knowledge and power. Alexander Maclaren at eighty years of age was a greater personality than at fifty. A man's intellectual and spiritual decay comes when he ceases to study, to work, to exercise, to grow." This is a writer who does not dodge the issues and whose optimism is not of the superficial kind. He has no sympathy with the calculating view inspired by business, expediency, convenience, and money: "It is the spiritual view of the eternal values as seen by Paul in this prophetic passage that will win and hold the noblest type of man to the service of Christ. If Christ puts you in, you will stay in and you will not be sorry, but count it your chief glory to have been counted worthy of that high dignity." No better book can be placed in the hands of a young man who is thinking of his life-work. Many a man in the thick of the fight who reads this exquisite estimate of the preacher's vocation will thank God and take courage.

*Essays in Modern Theology and Related Subjects.* Gathered and published as a testimonial to Charles Augustus Briggs, D.D., D.Litt., Graduate Professor of Theological Encyclopedia and Symbolics in the Union Theological Seminary in the city of New York, on the completion of his seventieth year, January 15, 1911, by a few of his pupils, colleagues, and friends. Royal 8vo, pp. xvi+347. New York: Charles Scribner's Sons. Price, cloth, \$2.50, net.

It was fitting that the services rendered to scholarship by Dr. Briggs should be recognized in this appreciative way. Far better than a purse is a scholarly contribution like this volume. Dr. Briggs's interests have been catholic and his work versatile. At all times he has worked for the progress of Christian unity, and his utterances on this subject, notably his last volume on Church Unity: Studies of its most Important Problems, must be reckoned with by those who love the Redeemer's kingdom. His conception of the supremacy of the Church has been so clear that he has always insisted on the imperative necessity for a highly educated ministry that will be qualified to grapple with the modern situation. The excellent bibliography which is attached to this testimonial volume gives an idea of the remarkable output of this vallant defender of the faith. As co-editor of the International Critical Commentary, the International Theological Library, and the Hebrew and English Lexicon of the Old Testament, Dr. Briggs has made many students his debtors. Among his writings mention must be made of *The Study of Holy Scripture*, which is a helpful survey of the entire field of questions touching the Old and New Testaments. His series of *Messianic Studies* are well known. His two volumes on the Psalms are a thorough study of this book by one who is at once a critical scholar and a religious man. But it will exceed our limits to discuss all his contributions. The sub-

jects discussed in this testimonial volume are a tribute to the learning of Dr. Briggs. Among the writers are such well-known names as Toy, J. P. Peters, A. V. William Jackson, W. H. Ward, M. R. Vincent, F. J. E. Woodbridge, whose essays are worthy of their scholarly reputations. It is not possible to consider all the twenty-three essays published in this volume, and so mention will be made of only a few. Let it, however, be said that the spirit of this scholarship is fair and open-minded. President Francis Brown's essay on the Decline of Prophecy considers the creative period in Israel and the causes that led to its passing away. The Hebrew prophets were displaced by moralists and ritualists, and the living voice was silenced for many centuries, until it was heard again in the preaching of John and of Jesus. How great the loss was to vital religion can be realized when we remember that "Hebrew prophecy is characterized by breadth of sympathy for all human needs and by a ready adaptation to all human conditions. Everywhere it strikes the universal key. Even when it speaks to present conditions it utters truths of dateless significance and value." These words are from the essay on Man and the Messianic Prophecy, by T. F. Day. The value of Dr. George F. Moore's Essay on the Jewish Canon is the light thrown from the inside on the opposition of the Jews to the spread of early Christianity. The writings of the rabbis show the dangerous fascination of Christianity for many Jews, so that the circulation of the Gospels and other Christian books gave the teachers of the synagogue serious apprehension. This paper is suggestive especially to those who are interested in the conversion of this people. Dr. McGiffert's essay on Calvin's Theory of the Church is a timely study, and makes impressive the present need for a reconstruction by Protestantism of the conception of the church. It is well to be reminded that the forms of thought of the ancient church, as, indeed, also of the Reformation period, were furnished by the intellectual grooves of the times. Had this fact been understood, the repression of scientific inquiry by the church would have been avoided, with decided benefit to the cause of truth. Professor Platner has a fine essay on this subject. Dr. W. A. Brown writes convincingly on the Christian Demand for Unity. The central position of the person and work of Christ should, however, have been made more emphatic, and the apostolic testimony to Christ should have received fuller consideration. A good word is spoken by him for Christian mysticism and its sense of joy in communion, which is one of the missing notes of present-day Christianity. The Ritschlian antagonism to mysticism is echoed by Dr. T. C. Hall in his Definition of Mysticism. Dr. Edward C. Moore, in his essay on The Law of the Interpretation of Religion, urges a plea for intellectual soundness in our processes of thought. He shows that if the Church is to maintain its leadership in this age of "terrific social and economic inequalities," the note of being right must be insistently heard. This will give the Church the tone of authority which "this age and land of ours is waiting to hear, and knows that it ought to hear of all places on earth in the Church of Christ; and which, when it hears, it obeys." These writers are fearless of the truth; they face facts with courage; they are assured of the



triumph of Christ; they gladly welcome light from every source; their outlook is one of optimism. This book is of value, and will aid the ministry in these days of unrest, so that a persuasive, coherent, and convincing message may be consistently uttered that will make glad the city of God.

*The Christian View of the Old Testament.* By FREDERICK CARL EISELEN, Professor in Garrett Biblical Institute. 12mo, pp. 267. New York: Eaton & Mains. Cincinnati: Jennings & Graham. Price, cloth, \$1. net.

THE essential Protestant principle is, An open Bible and untrammelled access to it. In loyalty to this principle, Eiselen's book is to be heartily welcomed. It is an enthusiastic and judicious summary of valuable conclusions which give assurance to the reader and strengthen his confidence in the Old Testament. If something has been lost more has been gained, so that we now have a larger Bible, which speaks with animated voice to our individual and social needs. This popular exposition views the Old Testament from the standpoints of science, criticism, archaeology, and comparative religion, and shows convincingly its bearing on the New Testament, as well as its own permanent significance. A comparison of the Old Testament with other sacred literatures emphasizes the more strikingly its uniqueness by reason of the spirit and religious atmosphere which permeate all its parts and make it a unity. Textual criticism which deals with the text of the written record aims to restore the *ipsissima verba* of the author by a comparison of manuscripts; while higher criticism, known also as historical criticism, considers the contents, structure, origin, and date of the writings. "It cannot be emphasized too strongly," says our author, "that higher criticism is nothing more than a process of study or investigation. It is not a set of conclusions respecting the books of the Bible; it is not a philosophical principle underlying the investigation; it is not a certain attitude of mind toward the Bible; it is not a theory of inspiration nor a denial of inspiration. . . . It is simply a process of study to determine certain truths concerning literary productions." There has been a great deal of illegitimate criticism by the critics, and this is responsible for the distrust of critical scholarship which has existed in many minds. Yet many of its findings have been helpful, and nothing that is essential has been taken away from the Bible. "Modern biblical study has made impossible the arbitrary and, sometimes, unreasonable interpretations of Scripture which in former ages have proved a serious detriment to religion and theology. . . . Many of the moral, religious, and historical difficulties which served as effective weapons to skeptics in all ages have disappeared, and the weapons have been snatched from the enemies of the Bible. Many of the confusions and apparent discrepancies which, according to former theories, presented insurmountable difficulties have found a satisfactory explanation." Our indebtedness to archaeological research is well described in chapter iv. The Old Testament world has begun to live again; whole nations of antiquity have been resurrected; the discovery of contemporaneous documents has illuminated the sacred



writings; and a comparison with Babylonian literature, which approaches nearest to the Hebrew Scriptures, shows the infinitely high ethical and religious note in the latter. Even when there is agreement in form, the spirit and substance of the Hebrew is far superior. When we remember that the teaching of Jesus consisted in "the distilled essence of the Old Testament," and that this was the book that gave spiritual inspiration to the primitive church, we should not allow the fact of its misuse by former generations to defraud us of the benefits that are yet to be obtained from this treasure of divine wisdom and grace. We are thankful to Professor Eiselen for this excellent introduction to an important subject, and hope that it may induce those who have neglected the law and the prophets to turn to their messages and find that they are yet "profitable for teaching, for reproof, for correction, for instruction which is in righteousness." Let no one measure the importance of Dr. Eiselen's book by this brief and inadequate notice, which is all we now have room for. It is a clear and valuable contribution to the more correct and complete understanding of the Old Testament in the light of to-day from an alert and competent scholar of high repute in his department.

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#### PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE

*The Everlasting Mercy.* By JOHN MASEFIELD. 12mo, pp. 230. New York: The Macmillan Company. Price, paper boards, \$1.25.

THIS author is so much a figure of note to-day in current literature that there is a "Masefield cult." A Shropshire lad, born thirty-eight years ago, he "spent a roving, lazy, Whitmanesque youth"; and coming to America at the age of twenty-eight he served as bar-tender in a Sixth Avenue saloon in New York. He knows the city slums, the peasant life of England with its coarseness; he knows vagabonds and low, lawless humanity in general. Out of such knowledge he brings his themes and his characters. *The Everlasting Mercy* is in essence a sort of Salvation Army story of rescue and redemption, the story of a man whose feet were taken out of the horrible pit of miry clay and set upon a rock. The first part wallows through the mud and the last part climbs the shining uplands "to which the Lord our God is moon and sun." The chief character and spokesman of the poem is Saul Kane, a wild, willful, vagrant son, who bit his father's hand and broke his mother's heart. For fifteen years he lived in disbelief of Heaven and "did despite unto the Lord," got drunk, and fought, and poached, and swore, and went to jail nineteen times. But every now and then he realized the shame and folly and horror of the life he lived, and owned that it were better to be almost any kind of brute beast than be such a man as he was. And then he says, "Looking round, I felt disgust at all the nights of drink and lust and all the looks of all the swine who'd said that they were friends of mine." And yet he knew when morning came, the world would be just the same for him and he would go on drinking and wallowing in a helpless sort of way, thinking to himself, "Parson chaps are mad, supposin' a

chap can change the road he's chosen." Once, full of rum, he meets the parson and rails at him and his church crew and pours contempt on all their self-conceit and petty virtues, muttering, "I don't believe in prayers or Bible." "But," he says, "the parson soon proved to the people round that I was drunk and he was sound; and people grinned and women tittered, and the little children mocked and twittered. So, blazing mad, I stalked to the bar to show how noble drunkards are, and guzzled liquor like a beast to show contempt for church and priest, until my wits went round and round like hungry pigs in parish pound." Once in the street a roused mother, whose home had suffered from the wickedness of such as he, poured out her wrath on him and denounced him in the name of God, so that bystanders said, "Good old soul! She put it to him straight." And what she was and looked and said made him hang his head. He slunk away into the night, knowing deep down that she was right. Hear him: "I'd often heard religious ranters and put them down as windy canters, but this old mother made me see the harm I'd done by being me." Then this poor devil's slave went back to the bar to brace himself with more drink, and carousing went on in the gin shop as usual, with rum and cigars and smutty songs. But something was about to happen. There was a tall, pale woman, gray and bent, no deaconess or army lassie, but a Quakeress, Miss Bourne, whose custom it was to make the rounds of public houses between ten and twelve at night and speak a word to drunkards about their souls and Christ. That night, it was late, near closing time, when in at the rum-shop door came the tall, quiet, fearless woman. Saul Kane was mad with drink and insolence, and this is what happened in that vestibule of hell:

So when she come so prim and gray  
I pound the bar and sing, "Hooray,  
Here's Quaker come to bless and kiss us,  
Come, have a gin and bitters, missus.  
Or may be Quaker girls so prim  
Would rather start a bloody hymn.  
Now, Dick, oblige. A hymn, you swine!  
Sing 'Who's that knocking at the door?'  
Miss Bourne'll play the music score."  
The men stood dumb as cattle are.  
They grinned, but thought I'd gone too far.  
There come a hush and no one break it,  
They wondered how Miss Bourne would take it.  
She up to me with black eyes wide,  
She looked as though her spirit cried;  
She took my tumbler from the bar  
Beside where all the matches are  
And poured it out upon the floor dust,  
Among the fag-ends, split, and sawdust.

"Saul Kane," she said, "when next you drink,  
Do me the gentleness to think  
That every drop of drink accursed  
Makes Christ within you die of thirst,

That every dirty word you say  
Is one more flint upon his way,  
Another thorn about his head,  
Another mock by where he tread,  
Another nail, another cross.  
All that you are is that Christ's loss."

While she spoke the drinkers went out one by one till she and Saul Kane stood alone before the bar, the eyes of that white-souled woman searching his bleared and bloated face. "It's Christ your Saviour knocking at the door. He waits for you to open," she said, and with that went out, swift, leaving that word in his ears. Then there came to him a sense of Some One waiting to come in, a hand upon the doorlatch trying to open it. Then the thrilling thought went through him that "all God's bells might soon be carolling for joy and glory and delight over some one coming home to-night." Then the door of his heart gave way, and going out into the dark, he saw the same light that Sam Hadley saw when he came out of Jerry McAuley's mission a transformed man seeing a transformed world. "In that moment," he says, "I did not think, I did not strive. The deep peace burnt my soul alive. The bolted door had broken in. I knew that I had done with sin." And as he went, his mind and soul were lighted up and a brightness such as no bodily eye ever saw on land or sea was on the world, and everything he looked upon took on a heavenly meaning. Listen to the song of his joy:

O glory of the lighted mind!  
How dead I'd been, how dumb, how blind.  
The station brook, to my new eyes,  
Was babbling out of Paradise,  
The waters rushing from the rain  
Were singing Christ has risen again.  
I thought all earthly creatures knelt  
From rapture of the joy I felt.  
The narrow station wall's brick ledge,  
The wild hop withering in the hedge,  
The lights in huntsman's upper storey  
Were parts of an eternal glory,  
Were God's eternal garden flowers.  
I stood in bliss at this for hours.  
Then up the road I wandered slow  
Past where the snowdrops used to grow  
With celandines in early springs,  
When rainbows were triumphant things  
And dew so bright and flowers so glad,  
Eternal joy to lass and lad.  
And past the lovely brook I paced,  
The brook whose source I never traced,  
The brook, the one of two which rise  
In my green dream in Paradise,  
In wells where heavenly buckets clink  
To give God's wandering thirsty drink

By those clean cots of carven stone  
 Where the clear water sings alone.  
 Then down, past that white-blossomed pond,  
 And past the chestnut trees beyond,  
 And past the bridge the fishers knew,  
 Where yellow flag flowers once grew,  
 Where we'd go gathering cops of clover,  
 In sunny June times long since over.  
 O clover-cops half white, half red,  
 O beauty from beyond the dead.  
 O blossom, key to earth and heaven,  
 O souls that Christ has new forgiven.

All earthly things that blessed morning  
 Were everlasting joy and warning.  
 The mist was error and damnation,  
 The lane the road unto salvation.  
 Out of the mist into the light,  
 O blessed gift of inner sight.  
 The past was faded like a dream;  
 There came the jingling of a team,  
 A plowman's voice, a clink of chain,  
 Slow hoofs, and harness under strain.  
 Up the slow slope a team came bowing,  
 The farmer at his autumn plowing,  
 Old Callow, stooped above the hales,  
 Plowing the stubble into wales,  
 His grave eyes looking straight ahead,  
 Shearing a long straight furrow red;  
 His plow-foot high to give it earth  
 To bring new food for men to birth.

As he watches the farmer plow he lifts this prayer to Christ:

O wet red swathe of earth laid bare,  
 O truth, O strength, O gleaming share,  
 O patient eyes that watch the goal,  
 O plowman of the sinner's soul.  
 O Jesus, drive the coulter deep  
 To plow my living soul from sleep.

And then he says:

I knew that Christ was there with Callow,  
 That Christ was standing there with me,  
 That Christ had taught me what to be,  
 That I should plow, and as I plowed  
 My Saviour Christ would sing aloud,  
 And as I drove the clods apart  
 Christ would be plowing in my heart.

He knows that his barren life will now be made fruitful:

O Christ, who holds the open gate,  
 O Christ, who drives the furrow straight,  
 O Christ, the plow, O Christ, the laughter  
 Of holy white birds flying after,

Lo, all my heart's field red and torn,  
 And thou wilt bring the young green corn,  
 The young green corn divinely springing,  
 The young green corn forever singing;  
 And when the field is fresh and fair  
 Thy blessed feet shall glitter there,  
 And we will walk the weeded field,  
 And tell the golden harvest's yield,  
 The corn that makes the holy bread  
 By which the soul of man is fed,  
 The holy bread, the food unpriced,  
 Thy everlasting mercy, Christ.

John Masefield's powerful story of *The Everlasting Mercy* leaves the world filled with brightness and music:

By this the sun was all one glitter,  
 The little birds were all in twitter;  
 Out of a tuft a little lark  
 Went higher up than I could mark,  
 His little throat was all one thirst  
 To sing until his heart should burst—  
 To sing aloft in golden light  
 His song from blue air out of sight.

Jerry McAuley, Sam Hadley, John Callahan, and millions of others, as far or not so far astray, have known the everlasting mercy; as all who will may know. That is why it is worth while and our bounden duty and boundless privilege to preach and teach the glorious gospel of the blessed God.

*A Study of Oscar Wilde.* By W. W. KENILWORTH. 16mo, pp. 139. New York: R. F. Fenno & Co. Price, cloth, 75 cents.

THE author of this psychic book can be classified by his other books, such as *"Psychic Control by Self-Knowledge"* and *"Thoughts on Things Psychic."* We are told that "those who have a fancy for the occult will be interested" in those books. They are "a contribution to the metaphysical literature of the New Thought." The *Charleston News and Courier* says the book on *Psychic Control* is "*a very fine thing, like a star the light of which has not yet reached the earth.*" The author is said to break away from established forms of theology, taking issue with the old orthodox "Believe and ye shall be saved." "If you are orthodox and wish to remain so, let this volume alone," warns the *Galveston News*. One critic says the book is the result of "an indefinite amount of thought"; another says, "No one should attempt to study more than one chapter at a sitting." One reader closes it "marvelling at the heights which a soul has reached that can put forth such a work." We wish Oscar Wilde might have read sufficiently early our author's book on *Self-Control by Self-Knowledge*, if it could have helped him to more self-control, and especially because it is said to show that spirituality is identified with morality and teaches that morality is the medium

through which a more extensive spiritual perspective is obtainable. One cannot help wishing that this author had taught these saving lessons to poor unhappy Oscar Wilde before the iron doors of Reading Gaol clanged behind him. New "ics" and "ists" and "ians" are hanging out their shingles on every hand. Yesterday we saw this latest sign on a prominent corner house, "Doctor So-And-So, Chiropractic Spinologist." For the soul as for the body all sorts of doctors offer their valuable services. There is a great variety of "Psychics." And their possible lucubrations on a case like Oscar Wilde's might be beforehand a subject for curious speculation. The study now before us in this book does away with the necessity for such speculation. Here it is. We earnestly wish the author's analysis of the prisoner of Reading Gaol could be accepted as true. His book is an ardent, enthusiastic, and even beautiful attempt to rehabilitate the reputation of one whose downfall was indescribably disgraceful and disastrous. In order to do this, most shameful and hideous crimes are lightly passed over, and British criminal courts, executing the will of the British nation, are actually condemned for punishing such crimes in the way ordained by British law. On page 31 the author says that "the world should reflect for a long, long time before it consigns any priest of poetry, any priest of nature to the silence and the shame of a prison"; that "it is incalculable ingratitude to put behind prison bars a soul" like Oscar Wilde's; and that "however he may sin, the sin of torturing such a soul is far greater"; according to which the tried and convicted criminal ought to have been set free to continue, if he wished, his diabolical crimes, while the court which found him guilty of the crimes as charged should have been consigned to Reading Gaol for a longer term than was given him. This seems also to have been Oscar Wilde's view of the case, and we are told that his great soul was sustained under the calm, deliberate verdict of the court (which did only its solemn duty by protecting society against his filthy crimes)—his soul was upheld by "the triumphant consciousness that he was divinely a poet. He felt his own greatness." By such special pleading it is that the attempt is made to rehabilitate the self-fouled name of Oscar Wilde, and for ourselves we answer in lawyer's phrase, "On that plea issue is joined." If poetic or artistic genius is to excuse a man for wallowing in the mire and is to lift him above the reach of law, then the persons who have built a monument to Oscar Wilde should proceed at once to rear a like memorial to the unquestionably eminent genius of Stanford White. (And if genius is excused for virulent, rampant, and devastating sensuality, why not pardon murder by wealth and excuse Thaw?) Two more ghastly and pitiable examples and illustrations of the insufficiency of mere intellect or aesthetic culture to prevent men of genius from sinking into the lowest shame can scarcely be found. And in Wilde's case his peculiar crime was only the natural effect of his aesthetic philosophy and principles. Kipling says of some folks:

They rarely ever squarely push the logic of a fact  
To its ultimate conclusion in unmitigated act.



There are many whose conduct stops short of carrying out the logic of their principles. The evil distinction of Oscar Wilde is that he lived down to the bottom of the slide of his philosophy of life; he carried out to the unmitigated uttermost his dangerous and demoralizing creed of fostering and feasting the senses without moral restraint, self-gratification without regard for others. The sophistical attempt to make him appear as a much-abused man is as pernicious and reprehensible as it is futile. The volume before us makes him shine with the glamour of the hero and almost with the halo of the saint. When Professor Walker, of Saint David's College, described Wilde as a regenerated soul, "as beautiful as a floating bubble played upon by the sunlight," Andrew Lang (blessings on his "brindled pow!"), who was no bigot, but a keen discernor of spirits, cried out with incredulous laughter, "In the name of the prophet—Bosh!" We repeat, it is necessary to protest against the blurring and muddling of the moralities in literary and artistic and even theological circles. It is a duty to insist on the awful moral lessons which drip from the pitiable fate of Oscar Wilde like drops of blood from a sharp chisel's edge. Vastly instructive and impressive is it that these tragic ethical lessons are found bleeding down in a realm the rulers of which undertake to exclude ethics altogether—the world of aesthetics. Out from the career of this apostle of aestheticism sounds what Dr. Olin A. Curtis calls "the moral outcry, the serious warning for sinful men." First or last, the transgressor of moral law finds this a grim and solemn universe, in which it goes hard with "beautiful bubbles." About the quality and value of Wilde's writings there is wide difference of opinion and plenty of room for it, but about his character as revealed in his conduct, which is a more sure revelation than his writings can be, there is no room for dispute. The facts were passed upon by a court without prejudice, and he was judged to be so dangerous and so base a criminal that his own children were kept away from him by order of the court. In any estimate of the man, such ghastly facts as these must not be glozed over, or slid out of sight, or palliated, or condoned. No matter how "beautiful" a "bubble" is, it is not entitled to the privilege of smearing the House of Life with nastiness and moral disease. The urgent warning given by Irving Bacheller, in his address at Wesleyan University a year ago, is so desperately needed that we quote part of it here: "There was never a time when the house of the soul was in greater danger. Filthy vats of foreign eroticism have been piped, with faultless rhetoric, into this land of ours. Its agents urge it upon us in the name of emancipation from ancient prejudice. All over this land of the Puritan they are putting their taps and meters into the mansion of the spirit—into houses of the soul that should be spotless and undefiled—into the pure new house of the young maiden. That is chiefly why it should alarm us. My friends, in a time when the older nations seem to be going backward—when England has gone wild—Oscar Wilde—when in France the cynicism of Guy de Maupassant would seem to have abundant warrant, and the imagination of Italy find expression in the novels of D'Annunzio, should we not take warning—we Americans?"

*The Method of the Master.* By GEORGE CLARKE PRICE, D.D., with Introduction by S. PARKES CADMAN, D.D. 12mo, pp. 207. New York: The Methodist Book Concern. Price, cloth, \$1, net.

"A STUDY OF THE CLINICS OF JESUS" is the sub-title given to this volume by the author, the new corresponding secretary of the New York City Church Extension and Missionary Society, who says: "The purpose of the following pages is to indicate Jesus's attitude toward, and method of coping with, the world's timeless, outstanding problems. To say the least, he had a wonderful way with them: to say the most, he uttered the final word beyond which neither philosophy nor humanitarianism can hope to go. It is to be remembered, however, that Jesus rarely dealt with problems *as such*. He uniformly declined to discuss those great speculative questions over which so many lances and hearts have been broken. He is the world's supreme clinician: He handled 'cases.' Not the *problem* of poverty, but poor people; not the *problem* of sin, but sinners; not the *problem*, but the presence of God—these were his vital concern. His is the truest science, the science of facts. By his unerring address, his unhesitating competence, his reserve, not less than his utter frankness, he justifies his title as the Great Physician. And in sheer joy of watching him among his 'cases,' the chapters of this volume have been written." In twelve chapters the book shows lucidly and vividly the method of the Master in dealing with clinical "cases" which involve and elucidate the Problems of Finding God, of Doubt, of Sin, of Salvation, of Poverty, of Divorce, of the Sabbath, of Sickness, of Conflicting Duties, of Sorrow, of the Future, and of Jesus. These are live problems of to-day, and are here discussed in pungent and incisive fashion, as well as with wise, sweet reasonableness, by a modern man, aware of the condition of the modern world and the questions and perplexities of the modern mind. His method is direct and *practical* like the Master's. Two things catch the eye even of the casual reader at first opening of the volume: aptness and readiness in illustration, and a striking way of beginning chapters and subjects. The first chapter begins: "Among the holiest and most distinct memories of my childhood are memories of a woman singing a strangely beautiful song. I could not understand the meaning of the song, nor why the singer sang it so rapturously, nor the far-away, hallowed look in her eyes, but the words come back to me now as clearly as though I had heard them yesterday, with all their strange wistfulness still clinging to them, like the scent of lavender. 'O, that I knew where I might find Him.' The phrases, as will at once be recognized, were Job's; the music was from Handel's 'Messiah,' and the singer was my mother. I can understand it now. Sitting at the old square piano, as I see her still, she was singing out her own beautiful soul in a quest more ancient than the pyramids and as new as this morning. She had merely borrowed the glorious cadences of Handel and the words of the stricken Job to voice her own unutterable longings. Sister was she of a company that 'no man can number, out of every nation and kindred and tribe' who have obeyed what James Russell Lowell called our 'climbing instinct,' and have sent their souls in search of God. . . . Our human species

has been variously differentiated from its brute cousins and forbears. Thus, for example, man has been described as the animal which laughs, the talking animal, the commercial animal. But if I had to characterize this intricate paradoxical creature which we call man, I should mark him off in a very different way. I should call him the animal which cannot leave God alone; is always looking for God; always wanting to know something about God; even begging a certification of, or audience with, the Most High. Monkeys laugh, dogs have a language of their own, squirrels are acquisitive. But man keeps forever crying, 'O that I knew where I might find him!'" Thus Chesterton's Wild Knight says:

"I ride forever seeking after God;  
And in my heart one hope forever sings,  
That, at the next white corner of the road,  
My soul may look on Him."

The chapter, which opens so, closes thus: "The plot in one of Myrtle Reed's stories turns about a veil which the heroine wore over her supposedly scorched features. Nobody had ever doubted that the veil concealed ugliness any more than average men doubt the rank power of the Almighty. The lover of long ago, taking for granted the terrible aspect of his injured fiancée, repudiated her before she left the hospital. Nobody ever questioned the reality of the scar, nobody except the peddler who, from away in the woods, used to 'call her,' as he said, with his pipe. He kept begging for a sight of her face. 'Spinner in the sun,' he would say, 'I know that you are very beautiful.' And the best of it is that the peddler was right. For when at length she removed her veil to meet his ardent eyes, she was, in fact, surpassingly beautiful. May I reverently apply this story to the unveiling of God in Jesus Christ? To the world-old longing for a sight of his face; to the lovelike insistence that his face must be unspeakably beautiful, God unveiled himself in Jesus Christ. And the world is still palpitant with the surpassing glory of the vision. Such pity as only mothers know; such chivalry toward weakness as the knights of the Middle Ages never dreamed; such forgiveness as is only possible to the Infinite—such, and what more, was in Jesus's revelation of the Father. One feels like echoing the old saint's cry at the splendor of his vision, 'It is enough, Lord: stay thine hand.' The vision of God in Christ was enough for Peter; enough to transform a turncoat into an apostle. It was enough for Thomas, for we still hear him shouting, 'My Lord and my God!' It was enough to break the heart and transform the life of the persecutor Saul. It is enough for men like Lord Kelvin, who confesses proudly that the greatest discovery of his life was the discovery of God in Christ. Plato once said, 'God *may* forgive sin, but I do not think that he *ought*.' But the God whom we have seen in Jesus Christ *ought* to forgive, *must* forgive.

"'Tis the weakness in strength that I cry for, my flesh that I seek  
In the Godhead! I seek and I find it. O Saul, it shall be  
A Face like My Face that receives thee; a Man like to me  
Thou shalt love and be loved by forever. A Hand like this hand  
Shall throw open the gates of new life to thee. See the Christ stand!"

The chapter on "The Problem of Sin" begins thus: "According to Walt Whitman, a dog has at least this distinct advantage over his master: he 'never lies awake nights to whine and sweat over his sins.' Cleverly said, and truly Whitmanesque. But, as usual in dealing with some of the profounder realities and meanings of life, Whitman here quite misses the point. The real advantage of being a dog—to adopt the phraseology of Whitman—is not that his sins fail to keep him awake, but that he lacks sins which might justify wakefulness. We may call him a 'bad' dog, and rouse him out of sound slumber to whip him. We do not, however, mean that in any of the conventional senses a dog is a 'sinner.' And the only way man can recover the lost ground between his dog and himself is for the man to stop thinking of his sins as *sins*." The chapter on "The Problem of Sickness" begins: "Robert G. Ingersoll put into epigrammatic form a widespread cynicism when he assured folks that 'if he had made the world, he would have made health catching instead of colds.' No doubt he 'caught' his audience by such specious appeal. Hurt souls make alarmingly free with suggestions to the Creator. Men who could not run a country store or a small branch railroad are positive that they could run the universe better than God does. 'Health catching'? As things *are*, health is better than 'catching.' Ingersoll himself would not have liked to live in a world in which health was left to the hazard of being 'caught.' Suppose he had not been properly 'exposed'? Good health has a far safer basis than that. It is the normal condition for the vast majority of folks, for the huge majority of their days. Sickness is not the rule of life; it is the exception." From the chapter on "The Problem of Sorrow" we take this: "The sorrow of life is an outstanding presence we cannot seem to get away from. It is a sort of atmosphere. Like the uncanny chill of certain malarious districts, it gets into one's bones. Whichever way we turn is somebody's sorrow; if not ours, then our neighbor's; if not our neighbor's, then the sorrows of the child-widows of the East, or the half-fed children of the slums. Job, crying, 'Man that is born of a woman is of a few days and full of trouble,' is our splendid spokesman. Or, in rougher vein, the 'Preacher' with his bitter summary, 'Vanity of vanities, all is vanity.' Or in glories of language brilliant as the foliage of autumn, Omar Khayyam. It is true, of course, as Paul said of the flesh, that all sorrow is not the same sorrow. One in essence, like sin, with which it is so often linked; like the world's pain, of which it is a part, sorrow is as various as the hearts which experience it. There is, for example, the sorrow of the child crying because the moon will not drop into his lap—the irrational sorrow of disappointment. There is the sorrow of poor John Wilkes Booth, holding up his paralyzed hands and moaning, 'Helpless! Helpless!'—the sorrow of futility. There is the sorrow of old Dr. Johnson standing out in the rain at Uttoxeter, on the spot where he once disobeyed his father—the sorrow of remorse. There is the sorrow of Wolsey, gathering a last breath to lament that he had not served his God as faithfully as he had served his king—the sorrow of humiliation. There is the sorrow of Rachel mourning for her children, and refusing to be comforted, because they

are not—the sorrow of empty arms. There is the sorrow of a modern Magdalen, tugging at her stubby, bleached hair, and crying, 'My hair ain't long enough to wipe His feet!'—the sorrow of repentant love. There is the sorrow of the Seventh Earl of Shaftesbury, exclaiming, 'I cannot bear to leave the world with so much misery in it!'—the sorrow of an exalting passion. And there is the redeeming sorrow of Jesus, lamenting, 'Ye would not come unto me that ye might have life!'—the sorrow which is the world's hope. These are only samples from a list too long to be catalogued. It is a far remove from the sorrow of the child to the sorrow of Jesus; yet, in essence, all sorrows are one. Notwithstanding differences in its pathology and expression, sorrow is sorrow; in a hut or a palace, in a prodigal or a saint. The characteristic thing about sorrow is that it is unlike anything else in the world. It is sorrow. And it is in fearless, masterful grip with this blinding fact of life; nay, close beside us in the huge shadow of sorrow, there stands 'That Man,' whom the world, not always in fairness to the other aspects of his countenance, has loved to call the 'Man of Sorrows.' Hosts of people who do not care for Jesus in any other role yield him prompt homage in this. For the tears he dried on the cheeks of repentant women and lonely men; for the consolation he ministered to broken hearts; for the light of his presence in the homes of Jairus and Martha, the world loves to remember him." Rich with great quotations are Dr. Peck's books. Here William Watson says of Wordsworth, "He had for weary feet the gift of rest"; and Tennyson says, "What the sun is to the flower Jesus Christ is to my soul."

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#### HISTORY, BIOGRAPHY, AND TOPOGRAPHY

*A History of Preaching.* By EDWIN CHARLES DARGAN, D.D., LL.D. Vol. II, 8vo, pp. 591. New York: George H. Doran Company. Price, cloth, \$2, net.

THE first volume of this work brought the history of preaching down to the close of the Reformation, covering from the Apostolic Fathers to the death of John Knox. This new volume brings it from that period to the close of the nineteenth century (1572-1900). Dr. Dargan, who was professor of Homiletics in the Baptist Theological Seminary at Louisville, Ky., and is now pastor in Macon, Ga., plans to complete his large work with a third volume on Preaching in the United States. He has done his work well, covering the ground thoroughly, drawing the multitude of portraits with accuracy and skill, giving a distinct impression of the individuality and work of each, and making a very readable, edifying, and valuable book, the effect of which on the reader may easily be to leave him with the strong persuasion that, from the days of Paul until now, earth has had no taller or mightier sons than the preachers of the Christian gospel, and fully convinced that there is no throne of power so lofty as the Christian pulpit. The reader of this volume gains a clear and vivid idea of the preaching and preachers, both Papal and Protestant, of the past three centuries, the great preachers of Germany, France, Holland, Scandinavia, Italy, and Great Britain. From the death of John



Knox, in 1572, to John Wesley's time is the Dogmatic period; and from the beginning of the Wesleyan revival, about the middle of the eighteenth century to near the end of the nineteenth century, is the Evangelistic and Missionary period. The period now apparently opening may be distinguished as the Humanitarian or Social period. With equal historic, philosophic, and biographic ability and skill, Dr. Dargan makes us see the powerful part which preaching has played in the progress of these three modern centuries. To live with the great preachers of three hundred years and feel their spell through six hundred pages is a great experience. Some samples of the book taken haphazard may be relished. John Bunyan's fame is as the author of *Pilgrim's Progress*, but he was a preacher of vivid spirituality. He said of himself, "I preached what I felt, what I smartingly did feel, even that under which my own poor soul did groan and tremble in astonishment." One of his friends wrote of him: "He hath taken these three heavenly degrees, to wit, union with Christ, the anointing of the Spirit, and experience of the temptations of Satan." Speaking of the attitude of the pulpit toward the hostile critical philosophy and skepticism which dominated French thought in the second half of the eighteenth century, the author says: "Bayle, Diderot, D'Alembert, and, above all, Voltaire, with others of less fame, in numerous and popular writings, and with wonderful dialectic and literary skill, assailed in various ways the teachings and institutions of traditional religion in France. The attack was fresh, vigorous, alive with new thought, and conducted by writers of real genius; the defense was traditional, timid, destitute of leaders of the highest sort; the result was disastrous. In general, we may note four phases in the attitude of the pulpit toward the dominant philosophy, and they follow in a general way the order of time. (1) Among the preachers there were some who were ignorant of the true force of this new foe; they failed to grasp its meaning or power, and treated it slightly and slightly. (2) There were those who saw more plainly the threatening evil. Their fears were aroused, and they tried to meet the attack, but weakly, timidly, without adequate and fundamental knowledge, either of their own ground and forces, or of those on the other side. (3) There was also a group of preachers who fell into the evil themselves. They either went wholly over to the enemy, though retaining their places, or they took a tone of compromise and concession that resulted in no good either to themselves or their cause. (4) Lastly, when it was too late, there came a reaction in favor of a more positive defense of the fundamental Christian truths and institutions. It is evident enough that there was in the French preaching a marked and deplorable falling off in every quality which makes the pulpit powerful and effective. But before we further study this decline we should bear in mind the obvious truth that in all departments of human effort and progress we have successive eras of flourishing or declining power. This was amply illustrated in the French preaching of the eighteenth century. Already friendly critics from the inside, like Fénelon, and unsympathetic critics from the outside, like La Bruyère, had sharply called attention to the defects and faults of preach-



ing in the age of Louis XIV. It was of that splendid era that La Bruyere wrote: 'Christian preaching has become a show: that evangelical sadness which is the soul of it is no more seen; it is supplied by the advantages of mien, inflections of the voice, regularity of gesture, choice of words, and long enumerations. People no longer hear seriously the Holy Word—it is one sort of amusement among a thousand others.' And it is related that Louis XIV once asked Bolleau why it was that a certain rather obscure but earnest preacher was drawing such crowds, and the wit replied: 'Sire, people always run after *novelty*; and this is a preacher who *preaches the gospel*.' Allowing for the element of truth in both of these witty sayings they could be spoken of almost any age of preaching. Certainly it is true that many of the elements of decay which critics note in the eighteenth century were brought over from the much lauded age which preceded and conditioned the new one. De Coulanges justly says, 'At the moment even of the splendor of eloquence the makers of decay were already at work; the worm is hidden in the fine fruit.' Here is a sample of one French preacher's dealing with unbelievers, those who were honestly perplexed and seeking light: De Beauvais, in one of his sermons, put into the mouth of a supposed doubter this striking prayer: "Let the unbeliever say to the Supreme Being: O God, thou who seest the depth of the heart, thou knowest how I desire to render to thee the worship most agreeable to thee. I am an unbeliever, but am not implous. God of my ancestors! to whom I was dedicated in my childhood; pious parents engraved the Christian faith upon my feeble heart, but the new opinions of my time, the specious reasonings of the new philosophy, my own passions, have effaced its characters. O God, since so many proofs attest that this religion is thy work, make it live again in my soul! I cannot yet make my indocile reason submit to it. . . . Christianity tells me that thou owest nothing to thy creatures; but it also tells me that thou desirest all men to come to the knowledge of the truth. O Supreme Intelligence, deign to enlighten my darkness! . . . What must I do to be saved? I believe in thee; help thou my unbelief." King Louis XVI said of one sermon he heard: "If the preacher had but spoken of religion he would have touched upon everything." Of Kerivan, a great Irish preacher of the eighteenth century, Henry Grattan, the famous orator, said: "He came to shake one world with the thunder of the other, and the preacher's desk became a throne of light." Of B. B. Brückner, court preacher at Berlin in the nineteenth century, it is written: "He was a preacher of noble powers and of the modern spirit, with a keen intellect, a broad culture, a strong and striking style. His insight into his age was penetrating, his grasp of the Christian verities was firm and hopeful. His diction was vivid and vigorous. His plans were often striking and excellent. In a sermon on the woman at Jacob's well, he thus states his points: (1) No soul is so erring that the Lord cannot find it. (2) No occasion is so insignificant that the Lord cannot use it. (3) No force is so weak that the Lord cannot help it up. (4) No beginning is so little that the Lord cannot lead it on to a blessed end." The power of Dupan-

loup, a French preacher, is thus explained: "Very solid at bottom, very brilliant in form, very pure and correct in his diction, he was remarkable for brilliancy, vigor, dash; he put all his soul into his speech." From Adolphe Monod is given this extract from his sermon on the text, "God is love": "In a small town of Italy, which, eighteen hundred years since, an eruption of Mount Vesuvius buried beneath a flood of lava, some ancient manuscripts, so scorched as to resemble cinders more nearly than books, have been discovered, and, by an ingenious process, slowly and with difficulty unrolled. Let us imagine that one of these scrolls of Herculaneum contains a copy, and the only one in the world, of the epistle from which the text is taken; and that, having come to the fourth chapter and eighth verse, they have just deciphered these two words, 'God is,' and were as yet ignorant of what should follow." A paragraph follows in which the answer is held in suspense, and then Monod goes on: "At length the momentous word love appears! Who could desire a better? What could be conceived comparable to it by the boldest and loftiest imagination? This hidden God, this powerful God, this holy God—he is love! What need we more? God loves us. Do I say he loves us? All in God is love. Love is his very essence. He who speaks of God speaks of love. God is love! O answer, surpassing all our hopes! O blessed revelation, putting an end to all our apprehensions! O glorious pledge of our happiness, present, future, eternal!" The conception of the sermon is striking and original. It is built around the two thoughts: First, what impression would this statement make upon one who had never heard it before? and second, what impression it ought to make on Christians who have heard it often. In developing the first thought he uses an actual incident reported by the Moravian missionaries in Greenland of a heathen who had listened without emotion to proofs of the existence of God, but was melted and moved by the proclamation of his love. Monod very cleverly and touchingly develops the thought of how this appeal might have affected the heart of this heathen, considering the end that God had in view in the gospel—that is, the salvation of man; and the means whereby that end would be reached—through the sending of his only begotten Son; and the way in which the Son discharged the commission—by the sacrifice of himself; and lastly, the cause of God's love thus expressing itself, which lies deep in his nature. In making the transition to his application, the preacher thus speaks: "Yes, 'God is love.' This alone would explain the fact that he has so loved—whom? angels? saints? No; but us, his enemies—us individually—me, and you who hear me. 'God is love!' Love is his essence, his substance, his life. 'God is love!' Love sums up all his works and explains all his ways. Love inspired him to the creation of a holy and to the redemption of a fallen race. Love prevailed over nothingness to give us existence, and triumphed over sin to give us glory. Love is the object of the admiration of angels, and will be ours in eternity. The thoughts of God are love; his will is love; his dispensations are love; his judgments are love—all in him is love. 'God is love!' But the heart of Kajarnak expressed this more fully than all our discourse has done. At the sound

of this good news we see this heathen—if we may still so call him—we see him hanging on the lips of the missionary. His heart is affected, his conscience troubled. He exclaims: 'What did you say? Repeat that again—I, too, would be saved!' And wherefore he rather than you? Why should not this same doctrine which has made a Christian of this heathen upon the shores of Greenland—why should it not make this day in France, in this assembly of more than one nominal Christian, a Christian in spirit and in life? I have asked you, in order to disturb your habitual apathy, to put yourself in the place of this Greenlander who heard the gospel for the first time in his life; but be on your guard against the supposition that this condition is indispensable in order to be affected by it; as that the gospel has lost its virtue by having been so often announced to you; and that the coldness that we lately deplored in you is a necessary consequence of your position. It is a necessity of sin, of negligence, of ingratitude, of unbelief, and of nothing else. Your position is a privilege, did you but know how to improve it; and you would have the power as soon as you had the will." From then on to the end he appeals with earnest eloquence to his hearers to make a suitable response to the greatness of God's love to them. A discourse based on Paul's address at Miletus to the Ephesian elders, as reported in the twentieth chapter of Acts, enables Monod to explain what he calls the Christianity of Paul, or his tears. Three times tears are mentioned in the passage, and it is around these notices that the thought of the sermon revolves. He introduces it thus: "The doctrine of Paul, his faith, his charity, his zeal, his activity, his devotion, his patience, his watchfulness, all is in this discourse, so short, yet so substantial, which may be regarded as a sort of funeral oration anticipatory of all his apostolic work. Amid so many different traits from which is formed the Christianity of Saint Paul as painted by himself I seek one salient trait which dominates the rest and which makes the unity of the portrait. I find it in the tears of the apostle. The more that the indomitable energy of the greatest of the apostles seems to contrast with this moving symptom of human infirmity, tears, the more am I struck with the place which they occupied in the scene at Miletus." He then notes the three places where tears are mentioned in the passage, namely, where Paul says that he served the Lord with tears, and a little further on reminds his hearers that he had warned them during three years with tears, and at last that he mingles his tears with those of his hearers when at parting they "all wept sore." He goes on to show how these tears revealed and expressed the Christian character of the apostle; how they are compatible both with his courage and with his Christian joy; how toward God they were tears of grief because of men's sins and neglect of God and his grace; how toward men they were tears of deep concern, of interest, of charity; and finally, how they were tears of tenderness and sympathy, revealing the character of the apostle in its love for his brethren. The conclusion of the discourse is as follows: "The tears of the holy apostle have explained him to us. The power of his apostolate was in his personal Christianity, and his Christianity was a weeping Chris-

tianity. Weeping from grief, he has conquered by respect. Weeping from charity, he has won by love. Weeping from tenderness, he has attracted by the human simplicity of his gospel. This concerns us, O Christians! Paul, is it necessary to repeat? Is for me in this discourse only a means, the end is yourselves; let us rather say, it is Jesus Christ in you. Far from my thought be it to glorify a man. Let the Lord alone be glorified; and Paul would not be Paul unless he said, with John the Baptist, 'He must increase while I must decrease.' No, I do not come to glorify Paul, but I come to humble you and altogether to stir you by that which has made a man, to whom the infinite distance which separates him from his Divine Master has nevertheless permitted so great advance over us. It is needed that a true people of God should be formed who may be at once the generous people of the cross, the devoted people of love, and the simple people of nature, but of nature restored to itself through grace. Let those remain far from our holy enterprise who prefer prosperity to the cross, selfishness to love, appearance to reality. But thou, already a people of tears, awake! sow with tears in order to harvest with a song of triumph. Paul, who wept so much, does he now regret his tears? . . . To-day like him! to-morrow with him!" Spurgeon's preaching is sampled by this extract from a sermon preached in 1888 on "The Blood of the Lamb, the Conquering Weapon": "Brethren, if we are to win great victories, we must have greater courage. Some of you hardly dare speak about the blood of Christ in any but the most godly company; and scarcely there. You are very retiring. You love yourselves too much to get into trouble through your religion. Surely you cannot be of that noble band that love not their own lives unto the death! Many dare not hold the old doctrine nowadays because they would be thought narrow and bigoted, and this would be too galling. They call us old fools. It is very likely we are; but we are not ashamed to be fools for Christ's sake, and the truth's sake. We believe in the blood of the Lamb, despite the discoveries of science. We shall never give up the doctrine of atoning sacrifice to please modern culture. What little reputation we have is as dear to us as another man's character is to him; but we will cheerfully let it go in this struggle for the central truth of revelation. It will be sweet to be forgotten and lost sight of, or to be vilified and abused, if the old faith in the substitutionary sacrifice can be kept alive. This much we are resolved on, we will be true to our convictions concerning the sacrifice of our Lord Jesus; for if we give up this, what is there left? God will not do anything by us if we are false to the cross. He uses the men who spare not their reputations when these are called for in the defense of truth. O to be at a white heat! O to flame with zeal for Jesus! O my brethren, hold you to the old faith, and say, 'As for the respect of men, I can readily forfeit it; but as for the truth of God, that I can never give up.' This is the day for men to be men; for, alas! the most are soft, molluscous creatures. Now we need backbones as well as heads. To believe the truth concerning the Lamb of God, and truly to believe it, this is the essential of an overcoming life. O for courage, constancy, fixedness, self-denial, willingness to be made nothing for Christ! God

give us to be faithful witnesses to the blood of the Lamb in the midst of this ungodly world!" We close with the words addressed to young ministers by Maclaren, of Birmingham, who began his preaching in a poor obscure place on three hundred dollars a year: "I thank God that I was stuck down in a quiet, little, obscure place to begin my ministry; for what spoils half of you young fellows, is that you get pitchforked into prominent positions at once, and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea-meeting, and that anniversary, and the other breakfast celebration, instead of stopping at home and reading your Bibles and getting near to God. I thank God for the early days of struggle and obscurity." We have here an interesting light on the studious and spiritual growth of the young preacher.

*William Owen.* By S. PARKER CADMAN. 16mo, pp. 121. New York: Eaton & Mains. Price, cloth, 25 cents, net.

WE read this glowing book long weeks ago. We have read various others since, but none that could separate us from the light and warmth, as of a live coal from the altar, with which this one filled us. Biography is one of the finest branches of literary art, of which this is an admirable example. In effect the book is a duet, an Owen-Cadman product, two spirits breathing on us from its pages and their voices rendering together the one song of Moses and the Lamb—kindred spirits sounding the same note of life, though in far-separated and very different spheres. The reader perceives that in this biography the author intends part payment of personal indebtedness, which he is noble enough to feel and manly enough to publish. The hand of gratitude wields the brush which paints for us this grand portrait of the humble English lay preacher whose influence burns with a bright flame to-day in the pulpit of Central Church, Brooklyn. Here is the account of how William Owen consecrated young Cadman to his lifework: "When one young man was accepted for the Christian ministry and was about to leave for Richmond College, London, to begin his preparation, Mr. Owen took him into the place of sanctuary and charged him to be faithful to his high calling. The tears rained down his cheeks while he spoke, and the trembling lad over whom he yearned wept with him. Then they bowed together, and a petition followed which bound that candidate to Christ and the Kingdom. Its words and their inspiration have been a sure strength for the way; the past twenty-five years have never escaped the impulse from that faithful and believing act of prayer." The ardor and power of that Brooklyn pulpit in 1912 is unmistakably due in large degree to the sturdy, rugged, fervent Shropshire saint who yearned and prayed over that "trembling lad," pouring into him his own spirit and making upon the boy's susceptible soul a lasting—an everlasting—impression. This is what a strong and consecrated personality can do for a boy; and to do it is a greater thing than to build and launch all the iron-clads that ever swam the seas or to muster all the armies that ever burdened, and bloodied, and blasted the earth. Dr. W. L. Watkinson, after reading and rereading this book, says:



"The hero of these brief pages played his part in humble life, and in squalid scenes displayed the finest qualities and graces of the Christian character. The cloistered virtues of monks are well enough, but to find a strong, pure type of saintliness in a coarse environment where one would think it almost impossible to keep the soul alive is far more convincing and inspiring. Dr. Cadman has cleverly put in the local and historical backgrounds, and we see once more the magnificent service that Methodism has rendered our nation in the districts where national corruption and ruin might so easily have set in, and where they would have set in had not our church brought the saving truth and grace to bear upon the lives of the working classes. Only in such records as this do we come into contact with the facts of the case and understand what a singular factor Methodism has been in raising and sweetening the life of the people. Nine of the best years of my life were spent in the Black Country, only a little distance from the scene of this history, and I have known among its colliers and ironworkers many of the type of William Owen, godly, unblemished, sublime in their zeal and self-sacrifice, saints of purest luster, the strength and glory of the church of God. I am not ashamed to say that many pages of this exquisite little volume have moved me to tears, and few will read it without emotion. It has a pathos that reminds one of J. F. Millet's 'Angelus'; it would have delighted John Bunyan. I feel sure it will be hailed by our people in mining and manufacturing districts, for here they will see their own life and lot transfigured. Godly toilers in the city, and rustic disciples in their quiet cottages, will welcome a sincere document which reveals the grand possibilities of a homely, yet consecrated life. A living biography has again and again in Methodism created a general revival of faith and zeal, and the one before us, if it can only obtain the circulation it deserves, is well calculated to effect a similar result. If Methodism under God produced these rare spirits in the past, the hope rekindles within us that it will continue to do so. When we find one of God's diamonds shining with purest ray amid the black diamonds of the mine, we know that his grace has not lost its ancient virtue; and we know also that our church has not lost the recovering power by which it has brought so many jewels to light." The author's flowing and glowing style, affluent and potent vocabulary, and virile force, give us many noble passages, full of lofty emotion and spiritual power. The pages are alive and warm with the throb and heat of a fervor which is evangelical by birth and which has come to be recognized as the badge and hall-mark of evangelical faith and experience. Dr. Cadman renders a meritorious and prizable service in bringing to vivid view in his portrait of William Owen that highly useful class of evangelists, the lay preachers of Methodism, who have been one of its mightiest agencies. "They have entered every nook and corner of the lands where Methodism has flourished, breaking the bread of life to the poor and lowly, and not infrequently to the well-to-do and the learned. They had received the anointing from the Holy One and their message clarified the common life of England and helped also to win the valleys of the Ohio and the Mississippi for Western Methodism." Only the other



day a Western singer, N. V. Lindsay, stood by the grave of a local preacher pioneer and wrote this eulogy of one rugged and godly nation-builder who was a fair type of his class:

Into the acres of the new-born state  
He poured his strength and plowed his ancient name,  
And, when the traders followed him, he stood  
Towering above their furtive souls and tame.

That brow without a stain, that fearless eye  
Oft left the passing stranger wondering  
To find such knighthood in the sprawling land,  
To see a democrat well-nigh a king.

He lived with liberal hand, with guests from far,  
With talk and joke and fellowship to spare—  
Watching the wide world's life from sun to sun,  
Lining his walls with books from everywhere.

He read by night, he built his world by day.  
The farm and house of God to him were one.  
For forty years he preached and plowed and wrought—  
A statesman in the fields, who bent to none.

His plowmen-neighbors were as lords to him.  
His was an ironside, democratic pride.  
He served a rigid Christ, but served him well—  
And for a lifetime saved the countryside.

Here lie the dead who gave the church their best  
Under his fiery preaching of the Word.  
They sleep with him beneath the ragged grass;  
The village withers, by his voice unstirred.

And though his tribe be scattered to the wind  
From the Atlantic to the China Sea,  
Yet do they think of that bright lamp he burned  
Of family worth and proud integrity.

And many a sturdy grandchild hears his name  
In reverence spoken till he feels akin  
To all the lion-eyed who built the world—  
And lion-dreams begin to burn within.

To the joy and benefit of England, the lay preachers are still a great power in the mother country of Methodism. The American members of the Ecumenical Conference in Toronto, in 1911, were much impressed with this by the English representatives of this class who appeared there—men of rare ability and practical force, of businesslike directness, with pithy, idiomatic, and penetrating speech, with the ring of reality in their testimony and their large and convincing use of the facts of personal experience. We recall especially Mr. Worthington, of Wigan, who introduced himself in this shrewd fashion: "I don't know whether I am a layman or

an ordained minister. When my preaching is without effect, I think I am a layman; and when it bears fruit, I think I am ordained of God to preach the gospel." Dr. Barton, professor of biblical literature and Semitic languages in Bryn Mawr College, in his book *The Heart of the Christian Message*, sums up with this sound conclusion: "The world does not need a new gospel, but the old gospel told and lived in such a way that it will be possible for men to believe it true, so lived and told that the gospel will be seen to be the one indispensable help to the completion of life. It needs the gospel so presented through holy lives, and so worked into the warp and woof of daily existence, that it will be seen to have a social and economic value beyond all earthly things for the life that now is, as well as to be the beginnings of the life which is to come." Very true and very good. And William Owen, the humble toiler of the mines, was an ideal embodiment of what the college professor sees from his conning tower to be the most urgent need of the world. By him the old gospel was told and lived so that men and women and boys and girls were compelled to believe it true; and through him it was made manifest in all the region where he lived that the old gospel is, indeed, "the one indispensable help to the completion of life," and "has a social and economic value beyond all earthly things." Few of God's servants have lived in more adverse and disheartening surroundings, described by Dr. Watkinson as "a coarse environment where one would think it almost impossible to keep the soul alive." But nobleness, high behavior, and eminent deserving from no condition rise; they come down out of heaven to him who seeks them; for them no situation is forbidding, no place unlikely. There were men in Parliament, men with titled names, men in the House of Lords, in his day, who made less mark for good upon the world than did this humble and unheard-of evangelist of the mines. There is no lack of opportunity anywhere. Mankind is an opportunity, and wherever human beings are, there is need for the gospel and a sphere for Christian influence. The other day two men were swaying from adjacent straps in the Brooklyn tube train twenty feet below the muddy bottom of the East River, shouting, amid the roar, into each other's ears, and one said: "Not profound theologians, famous preachers, able administrators, or wise educators—not any of these, but *saints*, are the richest product of the church and the finest fruit on the Tree of Life." One of the two strap-hangers was the author of this book and the other the writer of this notice.

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# METHODIST REVIEW

(BIMONTHLY)

WILLIAM V. KELLEY, L.H.D., Editor

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